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IMPORTANCE OF THE STUDY OF NATURAL HISTORY AS A BRANCH OF ELEMENTARY EDUCATION.

It is a strange feature in the education of mankind, which we may trace back to all ages of our history, that the study of Nature has never been made an essential part in the early education of children. The cause of this neglect appears the more surprising when we reflect that man lives in Nature, everywhere surrounded by so many interesting phenomena, which should at all times call his attention. However, the difficulty of understanding the complicated appearances and the extraordinary diversity of things which present themselves naturally to our attention, have, no doubt, been the chief causes of this neglect, and perhaps also the circumstance, that constantly surrounded by these phenomena, they become familiar to us, and lose, in a measure, their attraction before we have been led into an investigation of them; and those who afterward were led to devote their attention to this study, finding it as intricate as it is attractive, must have considered the study of Nature beyond the reach of early years.

Again, there are in human nature so many calls for a more direct education of the faculties with which man is endowed, that the attention of parents is early and constantly called to this object, rather than to a development in other directions. The necessity of teaching the children to speak, and to speak correctly, leads early rather to the use of books as records of the thoughts, expressed in the form of speech, than to the study of natural phenomena. There are, however, sufficient reasons why the study of Nature should not be neglected, and indeed enough why in the present state of knowledge, the study of Natural science may be made the real foundation of all education. It

is a peculiarity, with which I have often been struck, that nothing is done in the education of children to develop their organs of sense, to teach them to make the best use, and a full use of their eyes and fingers; and, unless they show a disposition for music, their power of distinguishing sounds, and appreciating harmony is never developed. As for an education of the organs of taste and smell, there is no care taken under any circumstances, to teach children to distinguish between the fragrance and taste of different substances.

It is nevertheless obvious that much might be done in this respect. And without attempting too much at a time, let us for a moment consider how much more might be done, than is usually the case in the way of developing the senses of seeing and feeling.

Those who have been conversant with the use of magnifying glasses, who from professional inducements have been led to practise their eyes and fingers, know how imperfectly most men are prepared to look at minute objects; how incorrectly they appreciate distances or the relative proportions of objects in the distance, or even near them, and how roughly they handle every thing they touch. If it were only to teach a more proper use of these organs, the study of Natural History might be advantageously introduced into the elementary schools. But there are other and higher reasons why such a study should be introduced into every liberal system of education. Without alluding to the extensive use which a knowledge of Natural objects might have for every man in common life; without alluding to the benefits to be derived for our comforts, from a more extensive acquaintance with Natural productions; without alluding to the sources of wealth, accumulated everywhere in the soil around us; without alluding to the improvements which a better knowledge of these things might introduce in our husbandry, and in the transactions of life, there is one point of view which should make the study of Natural History an object of no small importance in the education of every human being. It is its moral influence upon us; it is the fact, that unless we study Nature extensively, we remain almost strangers to the wonders of the Universe; we remain unconscious of the beautiful harmony there is in Creation; we fail to perceive distinctly that there is in Nature a revelation of the Supreme Intelligence, which teaches us that every thing has been done with order, with a view to a plan, and with reference to the creation of that privileged being to whom God has revealed himself in another manner; it is the fact that the revelation of God in Nature, the manifold manifestation of His power, His wisdom, His intelligence, which are displayed throughout Nature, remain a sealed book to those who are not early taught to read it, or they remain as a sort of undeciphered hieroglyphics, which man

may easily misinterpret from want of sufficient knowledge of the characters in which they are written.

The study of Nature is worthy of our attention in this respect; and its importance in this point of view is as great as that of any other branch of study.

Whoever reflects upon this subject in this view cannot fail to acknowledge the value of such a study, and may perhaps only object on the ground of insuperable difficulties in teaching children what may be said to be as yet so little understood even by professed naturalists; but as languages can be taught without going back to their origin and without alluding particularly to their mutual relations; as the elements of arithmetic and geometry may be understood without a deeper study of the higher Mathematics; as the art of writing or of using the pencil may be imparted to those who shall never be original writers or distinguished artists, so with equal ease and facility, can a knowledge of natural things be acquired within limits which are common to all ages, to all wants, in all circumstances of life; and just such a study of Natural History would I advocate as a part of the elementary education in common schools.

The study of the natural methods of classification and more extensive investigations of complicated phenomena, the use of the microscope and dissecting apparatus, may be introduced at a later period; but, unless children be prepared for this higher study, — unless they acquire a certain familiarity with the external relations of Minerals, Plants and Animals, it will be as impossible to instruct them further in the higher branches of these Sciences, as it would be to teach mathematical astronomy or natural philosophy to those who had never learned to add and subtract figures, or to obtain the simplest written statement from those who had never learned their A B C.

This elementary study should be substantial, and should consist in the illustration of material objects, the properties, forms and characters of which, might be explained, even by those who are not yet familiar with the subject, but who, from a more mature development of their intelligence, should always be prepared to describe correctly, what is brought before them. The facility with which we can call the attention of children to phenomena with which we ourselves are but slightly familiar, without giving full explanations of what is seen, shows the ease with which such elementary instruction in Natural History might be introduced in all schools by every intelligent teacher. There can be, therefore, no objection to such a plan, on the ground of the difficulty of the subject; and perhaps some details about the plan to be pursued, will convince the most incredulous.

Suppose the subject of animals was first introduced. I should decidedly avoid speaking first of classification, natural arrange-

ment, or systematic nomenclature. Such points of Natural History have nothing to do with the elementary instruction, which should be imparted in schools. But let the figure of a quadruped be suspended before the blackboard, or a stuffed specimen be introduced, or, in want of both, a living animal, a dog, be mentioned, and the teacher may, to the greatest amusement of his young pupils, and to their still greater instruction, call their attention to the divisions of the body — show how such animals have a head like us, — have a neck like us; have a chest and a belly like us; — have four limbs like us; and so, at the outset, destroy a prejudice so universally circulated among men, as if our race were something quite peculiar in nature, entirely unconnected with the animal creation; while, on the contrary, the resemblance is very close. The comparison may be carried into almost endless details; when it could be shown, how, in the head, the same parts occur in the same relative position, showing a mouth with teeth, the jaws moving up and down, a nose with nostrils, eyes with eyelids, and lashes in the fore part of the head, ears on the sides of the head; but, at the same time that these resemblances are pointed out, how easily might not the attention be directed to the nobler form of the human profile? The elevated position of the head upon an erect body, be mentioned? The power of moving the head in all directions, looking always forward and upward? How easily might a comparison between the fore legs and arms be instituted, mentioning the position of the shoulder-blade, the elbow, the wrist, — the complication of the hand, with its five fingers, one of which, the thumb, is distinctly movable in opposition to the other fingers; a peculiarity, which gives to the human hand its great superiority over the foot of all quadrupeds, as an organ of touch; the ease with which the arm may be moved in all directions, forwards, backwards, upwards, downwards, while in quadrupeds it moves only in two, either forwards and backwards, as in those that run, or up and down, as in those which fly or swim? The legs might be compared with the hind legs of quadrupeds, and the articulations of the hip, the knee, the heel, the toes, be noticed, and compared with those of the arm, or fore leg. Then, again, a comparison might be introduced between the attitude in which man walks and that of quadrupeds; when it could be shown that the power with which man is endowed to stand on two legs with perfect firmness, gives him two limbs to use, in addition, for most diversified purposes. So that we owe all the benefit derived from the use of our arms and hands, and the superiority this gives us over quadrupeds, simply to the circumstance of our walking upright, while quadrupeds move on all fours.

It will be easy to perceive how such illustrations may be carried on very far, with a little skill and intelligence; how the

external differences in form, size, proportions, color, &c., which characterize our domestic animals, may be made the subject of interesting illustrations, which would be always referred to natural objects, these animals being within the reach of every body everywhere.

Next, some wild animals might be compared; some which differ more from those with which we are familiar, and their peculiarities be explained in the same manner. Suppose, for instance, a Bat was brought to school one day, how unexpectedly would it strike the young people, to be shown that their wings are only modified arms? That they have the same joints, that they are placed in the same position, and that they have only much longer fingers, which, instead of being free, are united by a skin extending from one to the other, and uniting at the same time the hind legs with the wings. The resemblance of Bats to other quadrupeds, would appear still stronger if it were mentioned that these animals bring forth living young, and nurse them with milk in early life, as all other higher quadrupeds do. And no sooner had it been understood in what sort of relation the Bat stands to other quadrupeds, than the children would be prepared for any further generalizations. For, when they had been impressed with the conviction that the same organs may assume widely different forms; that what is an arm with a skillful hand in man, may be a clumsy foot in a cow, and terminate with a single finger and hoof in a horse, or assume the shape of a wing in a bat. The comparison of the nose in various animals would lead them to understand that the elegantly proportioned form of this organ in the human race, assumes the beastly appearance of the snout of the Hog, or becomes the exceedingly sensitive organ of scent in the Dog, or be transformed into a long proboscis, used like a hand, in the Elephant; for the proboscis of the Elephant is only a prolonged nose, movable to a most remarkable extent.

Endless comparisons of the kind may suggest themselves to the teacher; and even should they not be always correct, there will be no greater harm in this than there is in the incorrect views taken by all teachers on all those subjects upon which we do not yet, for the present, possess sufficient information, but which time and the progress of the Age will throw more light upon.

Suppose now a Bird be introduced, (and I should wish that such exhibitions might be always made from natural specimens,) a Hen in a cage, from its size, and our familiarity with it, and the ease with which we may have access to it, and see it every day, would be, in my opinion, far preferable for the instruction of the young, to the most wonderful Parrots and Colibris of the tropics, or any of those curious foreign Birds, the history of which fills our Elementary Books on Natural History, though

the birds themselves may never be seen by those who learn it. Let, therefore, a domestic fowl be introduced. The first impression will be that of a being entirely different from the quadruped, examined before; for here we have only two legs, and two wings, the animal standing upright upon its legs, and moving its head gracefully upon a long neck, the whole of the body clothed with feathers, excepting the bill, which is covered with a horny sheath, and the feet, the fingers of which are more or less scaly, and provided with claws at the end. After pointing out these prominent differences between birds and quadrupeds, how easily might not the attention be called to the resemblances between them; when it might be shown that both have a head, and neck, chest, abdomen, and limbs; that in the head there are equally a mouth, eyes, nostrils, ears, and that to see these latter two organs we need only to look carefully at the base of the bill, or between the feathers on the side of the head; and this comparison will doubtless widely increase the interest of the pupils for such studies, especially if the teacher is ready to make some allusion to the uniformity which prevails in the laws governing the animal Creation; if he is capable of showing how a wise Creator modified in different animals the same organs to suit different circumstances, giving a wide ear with a broad funnel to those animals which live in open plains, where the sounds are easily lost; reducing it to a small cavity in the soaring inhabitants of the woods and rocks, where every sound is echoed an hundred fold by the irregular surface of the soil. Presently, the comparison of the wings of Birds with those of Bats, may be taken up, and traced further to the fore legs of quadrupeds, and even to the arms of man. Next, the legs may be traced in the same way, and the uniformity of arrangement of parts in such remarkably different animals, may be made quite entertaining. Presently, also, the teacher may add, that Birds lay eggs, set upon them for a time, before the young are hatched, that they do not nurse them with milk, but feed them with the bill, and provide, in various ways, for their subsistence, leading them in the field to seek for food, and so on. Speak of the great diversity of Birds in every country, mention their annual migrations in Spring and Fall, and all those interesting details in the Natural History of Birds which may be found in every work on Ornithology.

Also the uses of Animals and Birds to man may be spoken of; the history of such animals as are particularly important in trade, such as the fur animals, the seals, the whales, the various wild animals.

It is also prudent to begin the study of Natural History with such animals as are familiar to the children, both to avoid exciting any anxiety or fear, which the sight of the un-

known animal may produce, and to increase their curiosity by telling them, as much as possible, of new things respecting objects which they suppose themselves to know so well. Such a circumstance frequently repeated will be the greatest inducement for constant inquiry into the things around them. But though pleasant objects should be made subservient to these general very important purposes, it were injudicious to avoid speaking of those things which are frightful, injurious, and even dangerous, to man; and upon these, the most precise information should, if possible, be given, to instruct us to keep within those limits in which we may remain safe in our vicinity to such beings. The class of Reptiles is particularly one of those upon which less correct ideas prevail. Because there are some poisonous Snakes, all Snakes are dreaded; because there are some toads, the skin of which is covered with a sharp slime, all the animals of that family are considered as dangerous, and in this condemnation a still larger number of animals is included, which are not only perfectly harmless, but which are really very useful in every respect, and might be made still more so but for our prejudices. A teacher in Natural History should early attend to show that Turtles, Lizards, Snakes and Frogs belong together in one class of animals, notwithstanding the great differences in their external form. In the first place, the extraordinary form of Turtles must excite great interest, and the frequent recurrence of several species in various parts of this country will make it very easy to show living specimens to the class, to illustrate the remarkable form of the body, its flatness, its shield-like form, the extraordinary size of what may be considered the chest, in comparison to the thin neck, and small head, and small tail; the power they have to retract the head and legs, and to some degree, also, the tail under their shield; all these points make Turtles exceedingly interesting, even to one who is not very familiar with them. Something of the large Turtles which occur in the sea, and which are used as food or from which the tortoise shell is derived, cannot fail to be known, and might be introduced in connection with this illustration of the small native species, the body of which is equally covered with horny shell, and some of which have also very palatable meat; such as the Terrapin.

But what should particularly be mentioned, is the ability of these animals to spend the cold season in a kind of torpor under the ground, during which most of the functions of life are suspended, no food is digested, and respiration and circulation almost cease, so much are they reduced in their activity; nevertheless, year after year, at the returning heat of Spring and Summer, they come out to lay their eggs. The slowness of their motion should be contrasted with the quick powerful activity of Birds, and the more energetic movement of Quadrupeds.

After speaking of Turtles, Lizards might properly be introduced, when it could be shown how closely they resemble Turtles, and how much they differ from our domesticated quadrupeds, though they also are provided with four legs; but instead of hair, they have scales covering their skin; they lay eggs instead of bringing forth living young; the young, hatched from the eggs, are not nursed with milk, but left to find their food by themselves. Their body feels cold, whilst the higher quadrupeds are warm blooded; so that we have here an instance of animals, apparently very similar in form and external appearance, which, by their internal structure and mode of living, are scarcely related; while others, which apparently differ far more, such as the Bats and domesticated Quadrupeds, are really related by their structure and mode of living, though their external form be widely different.

A child who has understood these differences and the possibility of such connections, is prepared to go on with any subject in the investigation of Natural History; for these facts and their correct understanding, are among the fundamental facts in this science, and the sooner they are understood the better the pupil will be prepared to make further progress. And though considerations of a far higher order may be introduced upon these subjects, an intelligent teacher will perceive how early he may prepare his pupils for the higher and highest education in Natural History. He himself will soon be deeply interested by these suggestions; for, if after examining Turtles and Lizards, he take up a Snake, he will find that an animal of a widely different form, may still preserve the same general character, and be closely allied with beings, which, at first sight, seem totally different. For Snakes and Lizards are hardly distinct, excepting in the circumstance, that the legs are almost entirely wanting in Snakes, or exist only in a very rudimentary state.

The harmless kinds of Snakes should be well known; the more so, as they may be ranked among the most useful which destroy large numbers of injurious Insects, and in no way do any injury to men or animals. It is very unwise, I may say, wrong to allow the horror with which we are impressed by the sight of the Rattlesnake and other most poisonous serpents, to be transferred to those pretty, harmless and even beautiful varieties which feed in our gardens, or along our brooks, and may be handled with perfect impunity. We may even learn a great moral lesson from these facts, as the ordinary way of dealing with these animals is as injurious as would be the deportment of a man who, knowing the bad character of some neighbor, should curse all mankind, and avoid any connection with all men because he has known bad ones.

The Fishes are so numerous along all our shores, and along all

our brooks, and rivers, and lakes that the opportunities of becoming acquainted with these inhabitants of the waters, will be sufficiently ample and favorable; and every child should early in life become acquainted more intimately than most men are, with animals which are so extensively useful to man; which afford him such wholesome food, such precious products for his trade, and which are diffused in such variety all over the world. Let a single fish be examined carefully, its scales be looked at minutely, its fins be examined, their respective position ascertained, their uses in motion be satisfactorily investigated, the mode of breathing through gills be contrasted with the respiration through lungs, the extraordinary power of moving the jaws and other bones of the head be ascertained; let the easy motions of these apparently clumsy bodies be watched, and I should be very much surprised if a student would be willing to end his study with the first examination, and if he were not to make it a point to compare the different Fishes with each other, to satisfy himself that not only their colors vary extensively, but that their forms also are greatly diversified, that the position of the fins is different in the different kinds of Fishes, and that there is such a variety among them as to interest the mind in their study as extensively as we may be interested in the study of the Birds or the gayest Insects.

But the great thing to interest pupils in these matters, is, to bring natural specimens before them; not those poor illustrations and the meagre accounts which are found in our elementary books, but the living nature itself. There is as much difference in the impressions thus derived, as there is between the sight of a flock of Birds flying through the air or a herd of animals playing in the fields or upon the prairies, and the sight of some wood-cut in a picture book. I am aware that most teachers will be, in the beginning, diffident from want of personal acquaintance with these subjects; they will hesitate to speak of what they do not know themselves. But let one go to the fish-market and ask a fisherman to point out to him a codfish or a pickerel, or an eel, and with the knowledge of the name he gets there, let him apply his senses and intelligence to see what can be noticed at first sight, of the external characters of such an animal, and tell it to his class; and if he fails to interest them, I should be satisfied that such elementary instruction of Natural History is out of place in our schools. If the teacher be still diffident, and does not trust himself in this new path, let him question sportsmen and hunters about Birds and quadrupeds, and his market-man about Turtles and Fishes, and he will soon find that his store of information is worth communicating; but I entreat him to avoid the learned language of the books, which would be utterly out of place with children, and should be reserved for the systematic instruction of more advanced pupils.

It is really my deliberate opinion that the study of Natural History should be undertaken as early as any other instruction, with the youngest children; that they should learn to play with natural objects, and derive from them both amusement and instruction in a far more rational way than by mere toys; for they will be the more amused as the objects which will thus be placed in their hands are more diversified, and they will be more instructed as these objects teach them more extensive lessons at the same time that they educate their senses. In this way, children learn to see and compare most diversified objects, they learn to appreciate different forms; to distinguish colors and all their different tints; to form for themselves general ideas embracing various things, more or less closely related to each other; indeed, they are trained in thinking, and seeing, and using also their hands; and such a practical training cannot be introduced too soon in the education of children. I may say that it should precede all other instruction, and be carried on simultaneously with the ordinary studies of common schools, and should be introduced also in Latin and Grammar schools, and be continued as far as possible, before the young student enters upon his professional studies, or begins to devote himself with more care to any particular branch of study. Brought up in that way, a pupil will have a broader foundation for any farther instruction; he will understand more readily the more abstract instruction in Arithmetic, Geography and the Languages, for having learned to deal with special facts, with isolated objects, with unconnected phenomena; and, with this better preparation for any kind of studies, whenever he is allowed in more mature years to receive also special instruction in Natural History, he will make more rapid progress, and be prepared to form more correct ideas about the physical world. He will enter with a better spirit into the study of the philosophy of Human Nature, for having known something of its physical organization compared with that of animals.

The question might be raised against so extensive an introduction of the study of Natural objects into the schools, on the ground of want of time. But if the first aim of all education and instruction, is to develop the various faculties of pupils, is it not plain, that the objects which address themselves so directly to our senses must have a very powerful influence in that very direction, and tend effectually to promote this object? and, far from being a drawback upon other branches of instruction, the proportion of time allowed to these Natural studies, will only increase the power of attention paid to the others; and the variety of topics thus introduced into the schools, will be a powerful help in exciting the interest of the young, and a great inducement for them to apply themselves to all the subjects which are taught; especially if those more interesting objects are in-

troduced as a sort of reward for the attention bestowed upon those which have less interest in themselves.

Another objection will be raised, on the ground of the difficulty of securing the specimens for illustration. But this difficulty may easily be obviated; collections sufficient for such an elementary instruction can be made during the vacation, by every intelligent teacher, and might be obtained at little expense, from dealers in objects of Natural History. There are even large numbers of these objects which every pupil might collect for himself, in his leisure hours, or procure from his more advanced school-mates. And, as it has been so extensively the practice for the students of our Colleges to teach school during certain months of the year, I do not see why the students of Scientific Schools, also, should not be induced to teach what they have learned in their respective departments of Science; and why Chemistry, Natural Philosophy, Geology, Botany, and Zoölogy cannot have their turn in the instruction given in the elementary schools, by students already advanced in these studies.

I have already spoken of instruction in the Natural History of the larger animals, and have, I trust, shown how easily this subject might be illustrated in schools; but I may now add, that all branches of Natural History are equally adapted to such elementary instruction, and that perhaps some branches will excite even more interest than the study of the larger animals. I need only allude to the study of insects or shells. Whoever has watched the transformations of a caterpillar into a chrysalis and butterfly; whoever has seen such a worm-like animal, assuming, finally, the brilliant appearance of a flying moth, whoever has witnessed the economy of a beehive, or of an ant-hill, will know that these wonders, well understood and narrated in a simple manner without display of learning, will be capable of fastening the attention of the youngest child. Whoever has walked along a beach with children, however young, must remember with delight, their excitement at the sight of so many beautiful shells, five-fingers, and other productions of the sea, and how they have been puzzled at their hundred questions, by which the children display their interest and desire of learning. And where, as is the case of the animals of this State, we possess upon them so full and interesting works as the Report of Dr. Harris upon the Insects injurious to Vegetation, or the Report upon the Shells by Dr. Gould, there cannot be the slightest difficulty for a teacher to take hold of these works and prepare himself fully, with little trouble, to illustrate these matters in a very satisfactory manner. And why should not such books be used as reading books, alternately with those commonly used, which are too extensively of a literary character, and, indeed, exclude so completely the study of Nature, that a youth may almost go through the entire course of

his education, without being once taught that there is an external world, the work of an intelligent and wise God, who has provided for the wants of man in all directions, and surrounded him with so thousandfold evidence of His goodness and power?

The lower animals are particularly suited to this elementary instruction, for the very reason that they are so numerous, and occur in so great plenty everywhere, and may be picked up in all seasons, and preserved with the greatest care, and be kept, without occupying much space. Aided by his pupils, making occasional walks with them during the pleasant season, every teacher may, in a short time, have, gathered in his school-room, a valuable collection, to illustrate the Natural History of the country where he lives, and not only make himself in that way more useful to his class, but even contribute to the advancement of Science, by collecting a great variety of objects which usually escape the attention of those who are not permanent residents in that district.

There is, no doubt, a particular charm in the study of animals, in the investigation of their mode of living, and habits. The greater facility we have of understanding them, for the very reason that they in some degree partake of the same nature with ourselves, will, at all times, make them the most appropriate objects of elementary instruction in Natural History. Nevertheless, the study of plants should not be neglected; and there are many topics which might, with as much propriety, be introduced early, and be made very interesting, even to children. Why is it, for instance, that in the first springs of their life, their attention is not called to the growth of plants, and the wonderful renewal of their verdant covering, which spreads over the whole surface of our globe? Why are they not prepared for such a sight during the winter? Why are the leafless trees not pointed out to them at an age when they can hardly remember to have seen them in their full foliage, covered with blossoms, or hanging with fruit? If that was done, how they would be amazed to see the change going on, and for months to witness the opening of buds, the growth of leaves, the formation of flowers, their short duration, the succession of fruit-buds, and finally the growth and ripening of fruit. It requires no knowledge of Botany to teach such things; it only requires a sense for the beauties of Nature, and a mind unwilling to shut one's eyes to the most wonderful phenomena in Nature. Let, then, towards the fall, the changes again be witnessed; let the change in the color of leaves be watched; let their fall be noticed; let it be known that after this brilliant exhibition of life — for plants live, though they live in a different way from animals — that, though most plants lose all their lively appearances during winter, they are not dead, but only asleep, like so many animals that

spend the winter in torpor, motionless, buried under the ground. Let it be known that, in these respects, different parts of the world do not present the same phenomena; that there are countries so far remote towards the poles that an almost perpetual winter prevails there, and that few plants grow during their few summer days; let it be known that there are other countries over which a perpetual spring and summer prevail, and thus introduce the first elements for the study of physical geography; let it be said, at the same time, that animals also vary in different countries, and that a more extensive acquaintance with all the inhabitants of our globe, shows a wonderful adaptation of the different tribes to the zones in which they live. But from such a general survey, we turn to look more minutely into the peculiarities exhibited by the different plants. How instructive and interesting must it not be for a child, to see that every plant has peculiarly formed leaves! Let one day be devoted to this subject; and a bundle of boughs of different trees and other plants be gathered and shown; compare the leaves of the various Oaks with those of the Maples, of the Poplars, or with those of the Ash, or the Rose-bush, and what beautiful diversity of forms will be displayed! What elegant outlines will be found among them! Let then the children try to draw these forms upon the slate, to fix more precisely in their memory this diversity, which cannot fail to impress them most vividly; and they will not only have learned all these facts, but they will attempt to draw them for themselves, whenever they can lay their hands upon a pencil, or a slip of paper. The imitative disposition of this age is so great, that it would be more difficult to prevent a child from going on by himself in this sort of amusement, than to induce him to take up other studies. Let another day be devoted to the investigation of some flower, and select for that purpose, in the beginning, the larger ones, such as a Tulip, or a Rose. Let the flowers of different plants be compared, the differences pointed out, the resemblances shown; for instance, the flower of Apple and Pear trees, and the flower of Roses and Strawberries; and a child will soon know, what it has cost Botanists so many centuries to learn, that plants, apparently the most different in their aspect, may have flowers of the same structure; for Strawberries, Rose-bushes and Apple trees, belong to one and the same class. Let, again, a Tulip be compared with a Lily, or a Hyacinth, or with the flower of an Onion; and here, again, the resemblance will be very striking, and the close relationship between these latter flowers will appear as obvious, as that between the former. It will then also be seen that those plants which have only one sort of leaves in their flower, equally colored, as the Lily and Tulip, have leaves of an entirely different structure, with nervules running all in the same straight direction, while those flowers in

which there are external green leaves, and colored ones within, as the Rose, the Apple, and the Strawberry, have a strong middle rib in their leaf, from which other ribs branch, at various angles, and combine in various ways into a network. Let, afterwards, these comparisons be traced in plants with smaller, and less conspicuous flowers, and the great contrast with the former will soon take hold of the imagination of our young students, and transform them early into careful observers. They will be struck with the fact that the Oak, though a large tree, has very minute and very imperfect flowers, while so many small plants are adorned with the most beautiful flowers which exist among vegetables. They will thus learn that the size of a plant does not indicate its superiority in the vegetable kingdom, but that it must be known by its flowers and fruits. If attention is further called to Mosses, Lichens, and Seaweeds, still other structures, still other forms will become known, not the less interesting for being simpler, not less attractive for being more humble, not less worthy of our attention for producing neither flowers nor fruits. After such an illustration of the vegetable kingdom, it should be shown how easily plants can be preserved, how they may be dried between the leaves of a book, and how, with some care, part of their beauty, and, at least, all their distinct characters can be preserved; and, within a few quires of paper, every boy and girl may have a nearly complete collection of the plants growing within many miles around their house. And, no doubt, if he shows so much interest for plants as to be willing to take the trouble of preserving them, he will occasionally meet with some Botanist willing to give him the names of all his plants, anxious to impart to others the knowledge for which a desire is shown in such a way.

It were almost useless to add, that an acquaintance with plants at large, is the best preparation for the farmer to improve upon his agricultural pursuits, to introduce in his fields new varieties of seeds, of grasses, of vegetables of all kinds; to stock his nursery with new varieties of fruits, and adorn his garden with new kinds of ornamental flowers. For my own part, I should consider myself highly rewarded, should it be found after half a century, that a number of intelligent men have been benefited through life by the knowledge they had acquired in Natural History, in consequence of these suggestions to introduce this study throughout our schools as a fundamental branch of elementary education.

But this is not yet the end of the topics which can be usefully introduced as an elementary branch of instruction. The Mineral Kingdom has its treasures worth knowing, and even setting aside the strong inducements there are for our improvement in practical life, and in comforts of every kind, in taking

advantage of the large amount of wealth, of the inexhaustible resources buried under the surface of our globe in the form of mineral coal, of various metals, of precious stones, if we consider only the rough materials of which solid parts of our earth are built up, I ask, should not every intelligent inhabitant of this globe know what are the rocks which form our mountains, what is the solid foundation of our oceans, what are the various materials which constitute the soil upon which we live? The knowledge of these things is so easily acquired, that children might be made familiar with these objects as early as they are with the A B C. And I have no doubt they would be as willing to receive that sort of instruction. But here, again, I foresee an objection which might appear insuperable: "Can we expect," it will be asked, "that all our teachers should be Geologists? That they should all be Mineralogists? That they should all be ready to explain the true structure of our globe?" No such thing is expected in this plan of instruction, but simply a desire among them to learn something about these matters, while communicating the next day what they have learned the day before. Every stone-cutter knows what stones he works; and a fragment, broken from his load, while he is driving his wagon along the street, with some occasional questions about the use of such stones, will be a sufficient preparation for a teacher to lay before his class such a fragment, and repeat what he has learned himself an hour before from a common workman. He will be able to express in words, the differences he notices between granite and slate; between limestone and sandstone; between pudding-stone and clay. He will find that some of these rocks form layers, while others occur in large masses; that some consist of a uniform paste, while others are composed of heterogeneous ingredients; that these heterogeneous ingredients are regularly crystallized in the granite, but are rolled-up particles, cemented together in sandstone and pudding-stone; and will thus soon prepare to work up for himself a natural classification of rocks, as valuable as the methodical arrangements which we find in most of our books. He will, perhaps, occasionally pick up some Fossil found between these layers, an impression of a plant, some shells; by chance, a bone, or some other thing, which he will not be able to recognize, but which he may just as well show as a curiosity, until he himself learns more about it, and until he finds opportunity to notice the subject again with improved information. He may even go so far as to call attention to the arrangement of these rocks in Nature, if he happens to have in his vicinity large quarries where rocks of different kinds are brought into connection, in order to show how massive rocks have displaced, upheaved, and contorted those, which, from their structure, and their position, may be supposed to have been deposited in horizontal layers, and so on.

But even should this not be attained, how much of interesting detail may be introduced respecting the different minerals, their regular crystallization, their mathematical forms, their angles, edges, surfaces, their weight; contrasting the metals with earthy minerals, showing their peculiar colors, their taste, &c., or contrasting, for instance, crystals of salt, of alum, with those of quartz, and so on.

Again, taking a wider range, how easily he may show that these substances change their appearance under different circumstances; how some, which are hard and solid at the usual temperature, may be melted if great heat be applied to them, as metals; or volatilized, as sulphur; how others may become hard and solid under the influence of intense cold, which are liquid under ordinary circumstances, such as quicksilver, or water, which crystallizes into ice; how again water may be changed by heat into steam; and thus he may introduce those differences which we notice between the solid, and liquid, and air-like substances which form the mass of our globe, or surround it as an ocean, or envelop it as an atmosphere. Then speaking of the phenomena occurring in the water, notice the subject of tides, of currents, of rivers, of clouds, the formation of rain and snow, of storms, winds, tornadoes, indeed the whole range of Meteorology in connection with the constitution of our atmosphere and the crust of our earth. It will easily be seen how upon such a foundation still further instruction in Natural philosophy can be acquired and carried, almost without end, into the special phenomena to which heat, electricity, light &c., give rise in this world.

It does not matter in what order these subjects are introduced. It will depend upon the previous knowledge of the teacher, whether he finds it easier to begin with the Natural History of Animals and Plants, or with that of the Minerals, — whether Chemistry or Natural Philosophy be more familiar to him than Meteorology or Geology, or even whether he fancies one of the subjects more than the others; but an intelligent teacher should aim at introducing, early, all the subjects in succession within certain limits, in order that the minds of children may early be impressed with the great diversity of things which exist in the world, and which man is capable of knowing and understanding. Collections should be made to illustrate these subjects as extensively as the means and opportunities will allow, and if possible no chance of getting information from good sources should be lost. There is no saying what would be the change in the welfare of a nation, if all citizens were to partake of such an extensive elementary instruction, how much more rapid improvements in useful arts might be made, and how important discoveries would follow in the purer sphere of science. Our school system is yet untrammelled by routine, unprejudiced by habits. Let the com-

mittees under whose charge the schools are left, consider maturely how beneficial such a change in the system of education would be, and let America give, in this respect, an example to the world at large.

It were expecting more than can be realized, to imagine that such a change can be introduced throughout the country immediately; for, though I advise every one to look to Nature for information rather than to books, I will not deny their value, on the contrary, I know how useful good books are. But as our works on Natural History have been generally written with a view of advancing science rather than of teaching the coming generations what has been known before, I am perfectly conscious of the great deficiency of our supply in this respect. But when elementary works upon Natural History shall be as numerous as the spelling-books, the readers, grammars, and dictionaries prepared for the use of elementary schools, then I hope there will be no further objection to the universal adoption of this system. The first thing which is wanted, is a picture book with well selected examples of Animals, Plants and Minerals, illustrating all the divisions of the three Kingdoms in correct outlines, cheap, to be accessible to every one, correct, to impart sound and precise information, and not too extensive, to answer the purpose of the most elementary instruction.

I cannot conclude these remarks upon the importance of the study of Natural History as a branch of elementary education, and the simplest methods of introducing it as soon as possible into our schools, without adding some further considerations upon the moral influence of the study of Nature upon men in general. The most extensive knowledge of natural phenomena would, after all, be of little use to mankind, had not these studies an important influence upon the moral education of man,—an influence, which shall presently be felt throughout the civilized world, though it is scarcely perceived now, even by those who devote themselves specially to this study. I refer to the candor with which a sincere student of Nature is gradually imbued. There is hardly another study into which it is not possible for man to introduce more or less of his own prejudice and partiality. The politician may take a particular view upon almost any subject, and with talent carry out his argument with great success. The mental or moral philosopher may put a construction of his own upon mental phenomena, and ages may pass before his doctrines will be questioned and opposed on grounds sufficiently strong to shake his system. Not so with the study of natural phenomena. There they are before us, presenting themselves daily to our observation, unchanged and unchangeable, inaccessible to our will and constructions; teaching us that in the hard struggle for a knowledge of Nature, we have to submit to her;

that she is always right, and that we have always to take her teaching, instead of impressing upon her our views. And whoever has learned this great lesson will be ready to receive other lessons from the great Architect of the Universe, with the same humility and simplicity with which he has been accustomed to submit in the case of scientific investigation. It is true enough, that Naturalists constantly run away with facts, and construct their own systems upon them. But it is none the less true, that we may now see through such arbitrary systems, perceive, and be satisfied of their vanity. The natural philosopher in future must aim at depicting natural phenomena as they are, and not at carrying out this or that system. As soon as this study is understood in this spirit, its importance for moral philosophy cannot be overlooked. All the philosophical systems of cosmogony, all the mere speculative views respecting human nature for which a material foundation can be substituted from Nature, must be at once given up, as far as they do not agree with this.

It would lead too far to hint at all the various points upon which the study of Nature will interfere with the views advanced by moral philosophers. Let it only be understood that the study of the intellectual phenomena can no longer be pursued without reference to physiological studies, and without comparison with similar physiological phenomena in the whole series of animals. There is so intimate a connection between the intellectual and physical phenomena occurring in man and the corresponding phenomena in other parts of the animal kingdom, that it is not enough to have studied the intellectual nature of man with reference to his own physical structure, but this comparison must be traced with reference to other beings throughout the Animal Kingdom. The mere assumption that to the human race alone belong certain intellectual privileges over animals; that reason and conscience are privileges peculiar to man, by which he is distinguished from animals, does not settle these difficult questions; and I foresee how, for centuries to come, comparative anatomy and physiology are to be taxed for a solution of this problem, which will be urged, from naturalists alone, as strenuously as if philosophy deserved no blame for keeping aloof from physiology, and as if naturalists had at once to step out of the line of investigations which are now in progress, to wait upon the philosophers and supply their deficiencies. This much, however, is understood already, that men and animals form a natural whole; that they are linked together by a common plan of organization; that they emanate from one common source, and must be considered as the manifold manifestation in time and reality of the thoughts of God, to last under His providing care as a considered work of His, for so long time as it shall please His wisdom to preserve it.

In this intimate union which has been ascertained to exist between all animals, we perceive such a similarity of structure, such a uniformity of plan among the most diversified types, that we cannot avoid believing that the principles which regulate the existence of the one, regulate also that of the others, and that we are led gradually but irresistibly to assume such a view as Nature teaches us most forcibly. The differences between the different types would be rather differences in degree than in nature, and perhaps would exemplify again in one sphere, what we already notice in human existence itself, where different individuals show the same differences in the power and development of their faculties, as we may notice between monkeys and the lower animals. It does not occur to any one to deny the poor idiot his right to be considered as a man, to deny conscience and responsibility, as an essential element of the fundamental nature even of that one who has lost all control over himself, after he has once been a sound man and a useful member of society, or to refuse the power of thinking to that man who has gone crazy, as one of the most prominent privileges of human nature. So should we acknowledge the unity of Nature of the corresponding faculties in animals, and guide them in the exercise of functions by which they do many things similar to those we witness in man. Upon tracing this comparison further and further, we arrive at last at the perception of a far greater unity in the plan of Creation, than at first would seem to exist.

We are thus led to ascribe to all living beings an immaterial nature, similar to that which so eminently distinguishes man; to consider their intellectual powers, though less extensive, as of the same nature as those of man; to assign to this, their immaterial existence as imperishable a nature as we assign to the immortal soul of man; and step by step, we may be led to the consoling thought, that, not man alone is to survive this earthly existence, and every thing else to perish; that man will not be separated from those innumerable connections with which he is surrounded in this life, those pursuits which improve his mind; that not all existence will be gone except man's spiritual nature; that not the cultivation of his moral nature alone is to prepare man for future existence, and to benefit him there, but that the study of other beings in Nature, of natural forces, of the relations of the systems of worlds scattered throughout the Universe, is to form also part of the preparation of man for another life; that the study of the revelation God has made of Himself in Nature, is as essential to the future happiness of man as is his moral education, and that a more perfect knowledge of all these things is to be, in connection with the moral perfection of our being, the reward of eternity and part of its blessings.

L. A.

GEOGRAPHY.

Perhaps, after reading and writing, no branch of study has been more poorly taught in our common schools, than Geography.

Text books have contained a mass of isolated facts.

Recitations have been answers to disconnected questions. Too frequently, no distinction has been made between what was merely information, — interesting, it is true, as the facts contained in the newspaper are interesting, but not worthy to be studied, committed to memory, and treasured up for future use,— and the essential facts of Physical Geography, in the most limited sense of the term.

The pupil commits both with the same scrupulous care, and forgets them with the same readiness. His progress is slow and toilsome. He is encumbered with what is irrelevant, *unsystematized*, and *so presented*, that he proceeds but a little way during each term. At the commencement of the next, not having seen the connexion, bearing, and value of these facts, he has forgotten them. He goes over the same ground. All beyond is an unknown region, *terra incognita*. The first part of his text book is worn out ere he knows aught of the rest, except the pictures.

This need not be. The facts of Geography are simple, interesting, closely connected, and easily taught.

The child, after being taught what a map *is*, and what it *does* represent, e. g. the difference between a real and imaginary line, that while the one represents a mighty river, the other stands for nothing visible, and after being made conscious that the world *is* a sphere, that it *does* exist in free space without visible support, is prepared at once, almost with the telling, to grasp the foundational facts of the science. The actual existence, and forms of existence of lands and waters having been learned, the prominent features of each of the continents should next occupy his attention. In recitation, he should DRAW UPON THE BLACKBOARD the continent to be recited, and with a LIST OF TOPICS before his eye (or mind) commence with the more prominent objects of attention, and proceed to those less so. With the *same list of topics*, let him study each of the divisions of each continent, and then each of the subdivisions, until the subject has been pursued with the minuteness required.

In this way, whatever has been learned will exist in the mind in a definite, tangible form, so associated as to be available, easily retained, and readily recollected; it will be viewed in its relations, and will have an actuality, a living power and value, of which the mere question and answer scholar has no conception. This mode of teaching will render the study which was the most

tedious to the pupil, the most interesting; which was one of the most difficult to teach satisfactorily, one of the most delightful. To commence in the opposite manner, is like beginning the study of Anatomy with a minute examination of the first joint of the little finger, or of Botany with the Chemical Analysis of a flower. In memorizing the facts of topography, perhaps nothing is better calculated to relieve the monotony, facilitate the acquisition of knowledge, and fix it indelibly in the mind, than the practice of classification, or reciting names in concert. The results attained by this process, compared with the amount of labor bestowed, are sometimes surprising. In this, as in every other study, special pains should be taken to induce the pupil to learn *not* for recitation, but for life. A topic should not be regarded as done with when once recited; the pupil should be expected always to have at command whatever he has once learned, thus, in effect, making each lesson a review of all that has been studied. Not only so, but each lesson should be specifically a review of the preceding one, and at the close of each week, its lessons should be reviewed. The habit of reciting by topics, at the Black Board, is especially adapted to facilitate reviews.

Although the text book should be as condensed and systématic as possible, containing little more than the mere outlines of the science, the oral instructions of the teacher, and the home researches of the pupil should take the widest range, and the book of travels, the Encyclopædia, the Scientific Journal, the *newspaper*, and the traveller friend, should all be consulted for the advantage of the class in Geography.

Perhaps there is no topic in respect to which there is a greater demand for a new text book than Geography; none, the method of teaching which, has been less affected by recent discoveries. One reason for this is, doubtless, that a large proportion of the higher class of teachers, has not been required to teach this branch, and has therefore not become so well acquainted with the deficiencies of text books, or so much interested in their removal. These have been prepared not by teachers but by book makers. Their attention has been so much absorbed in keeping pace with this shifting topography of growing communities that they have hardly found time to notice the everlasting hills. They have collected "partial meaningless facts" to the neglect of the great truths of the *science*, and of the proper mode of presenting those which are taught. And even when some degree of system has been attempted, it has been wholly arbitrary. The vital connexions, as between cause and effect, have been kept out of view. The most perfect and symmetrical of these arrangements have been as lifeless as a tree of charcoal.

The (not science, for science is classified knowledge) study was for children alone, and not for their judgment and reasoning

faculties, but only for the eye and the memory. Of these, the former received no definite ideas, and the latter being burdened with a heterogeneous mass of disconnected details, not distinguishing the valuable from the worthless, and being unable to retain the whole, hastened to unburthen itself at the recitation, and when called on subsequently to furnish any information, was wholly guiltless of possessing what was regarded as the property of the teacher and the book.

We do not apply these remarks to all teachers or all pupils. Probably most, permanent teachers have a method of teaching Topography in spite of deficiencies in text books. But even teachers have until recently been destitute of the means of informing *themselves* with regard to *Geography*. The delivery and publication of Guyot's Lectures on comparative physical Geography, ushered in a new era in the cause of Geographical *Science*.

We know of no book whose influence upon the teacher, and through him eventually upon the whole mass of the people, is so quickening and suggestive. For it comes to him in a form in which he can re-present it at once to his pupils, in the most acceptable manner; it astonishes him by the variety, novelty, and beauty of the truths which it presents upon a theme which he had thought exhausted; it delights him by the eloquence, "the vivid and picturesque earnestness of their utterance;" and it elevates what had been a most tedious and improfitable study, a mere dry memorizing of isolated facts, of little or no value, to a rank among the most interesting, valuable and attractive sciences. It relieves him of a most annoying task, and substitutes for it a treasury of interest and instruction for himself and his pupils.

It is to be hoped that no unnecessary delay will intervene before the publication of the series of elementary books, which is promised us.

Whether Professor Guyot has that familiarity with the workings and wants of our common schools, which will enable him to prepare works the *best* adapted to them, time will decide. But whatever he offers, it *cannot* but be a great improvement upon the text books which now unteach this science of the earth.

C.

A man should never be ashamed to own that he has been in the wrong; which is but saying, in other words, that he is wiser today than he was yesterday. — *Pope.*

NORFOLK COUNTY TEACHERS' ASSOCIATION.

THIS Association held its fourth semi-annual meeting in Quincy, the 26th and 27th of December. Wednesday morning, the Association was called to order by the President, Mr. Reed, of Roxbury, and was opened with prayer by Rev. Mr. Clark, of Quincy. After singing and the reading of the Report of the last meeting, and also the Constitution of the Association, Messrs. Alden, of Roxbury, and Newcomb, of Quincy, were appointed to receive the names of new members.

On motion, it was voted that all persons present be invited to take part in the deliberations of the meeting. John Kneeland, Esq., of Dorchester, then delivered a lecture upon "The Duty of Teachers to perfect themselves." The lecturer dwelt upon the necessity incumbent on the teacher, of studying the character of his pupils, to ascertain their deficiencies, and furnish the best means of supplying them: he should labor to counteract those pernicious influences to which his pupils are exposed out of the school-room, and he should strive to make up for that lack of parental influence which too often exists. Above all, the teacher should study to perfect himself; and the model of a perfect character should ever be in his mind. He closed by exhorting teachers to labor for others' good, rather than for their own reputation. The Association then adjourned to two o'clock, P. M.

Afternoon Session.—The report of the Treasurer was read and accepted. Gideon F. Thayer, Esq., Delegate to the National Convention, then reported in regard to the doings of that Convention. Mr. Newcomb, of Quincy, also made a report on the Convention at Worcester.

Mr. Thayer then delivered a lecture on subjects appertaining to the daily exercises of the school. The lecturer dwelt on the importance of attending to the personal habits of youth, in the school-room, and gave many valuable hints and suggestions on neatness and order, for the guidance of teachers, not only as regards their pupils, but also themselves. His hints to teachers on these points, were well timed, and were listened to with much interest. In closing, he paid a beautiful tribute to the influence and worth of female teachers, and, referring to the inadequate compensation which they received, assured them of reaping a rich reward in the respect and esteem which their young pupils would ever cherish for them. Mr. Thayer's lecture elicited much earnest discussion, which was sustained by Messrs. Newcomb, of Quincy, Tuck, of Cohasset, and Woodbury, of Dorchester, until 4 1-2 o'clock, when it was voted to adjourn to 6 1-2, P. M.

Evening Session. — The subjects discussed during the afternoon, were resumed, and remarks were made by Messrs.

Thayer, Hunt, of Plymouth, and Barrows, of Dorchester. A lecture was then delivered by Wm. D. Swan, Esq., of Boston, on "The Duties of Teachers." The lecturer passed a beautiful eulogium upon the character of the early settlers of New England, dwelling particularly on their intelligence and their love of learning, and upon the early and strenuous efforts which they made to establish colleges and schools for the education of youth; thereby laying the foundation of that system which is the glory of New England. He referred, in feeling terms, to the teachers of past times, and paid a fit tribute to their worth. After mentioning the fact that an Association of Teachers was formed in Norfolk County, eighteen years ago, he spoke of the duties of teachers of the present day; he mentioned the importance to the teacher of a knowledge of the human mind, — of its faculties, and their proper development, in order that he might approach his work understandingly. The lecturer dwelt, at some length, on the practice of prohibiting whispering in schools; also of keeping scholars confined to set forms and positions; and he denounced them, in strong terms. He believed that scholars were confined to their books too many hours in the day, and thought that the time would come, when there would be only one, instead of two, sessions a day. This portion of the lecture was warmly discussed by Messrs, Barrows, Hunt, Reed, Swan, Thayer and Cummings.

Mr. Thayer offered the following resolutions, which were unanimously adopted:

Resolved, That we heartily approve of the measures adopted by the National Educational Convention, held in the city of Philadelphia, in the month of October last; and especially the appointment of a Committee to memorialize Congress to establish a bureau in the Home Department of the Government, for the introduction of a system of National public education; and earnestly hope that it will secure the favorable notice of our National Legislature.

Resolved, That our Representative in Congress be requested to use his best efforts to promote the object adverted to in the foregoing resolution.

Resolved, That these resolutions, signed by the President and Secretary of the Association, be transmitted to the Honorable Horace Mann, without delay.

After some further discussion on subjects suggested by Mr. Swan's lecture, it was voted to adjourn to 9 o'clock, Thursday morning.

Thursday.—The Association met, according to adjournment, and was called to order by the President. Prayer was offered by Rev. Dr. Sears. After singing, Mr. Capen, of Dedham, made some remarks upon the character of the late Mr. Seth Littlefield, and offered resolutions upon his death, which, after

remarks by Mr. Alden, upon the character of the deceased, on motion of Mr. Newcomb, of Quincy, were adopted.

The subject of School Discipline was then taken up, and, after an essay from Mr. Newcomb, of Quincy, a long and spirited discussion ensued. Mr. Reed, of Roxbury, opened the debate, and explained fully his views upon the subject. He spoke of its vast importance; as, in its widest sense, it comprehends all things which come under the supervision of the teacher. Men differ in their ideas of what constitutes ideal perfection. Without, however, assuming to decide this point, the speaker adverted to many particulars which go to constitute a good system of discipline. He spoke of the importance of punctuality on the part of the teacher, and of his being active and energetic in whatever he does; he should keep perfectly cool and collected under the most trying circumstances; he should never allow himself to get into a passion; and he should never fret and scold. In cases of disobedience, treat it as a thing to be expected, and for which you are prepared. Notice the first beginnings of mischief, and check them before they assume a formidable character. Have every scholar under your eye, as often as once a minute, if possible. Never let a scholar know that his conduct vexes you, and ever insist upon the most exact obedience. Never tell a scholar he is a very bad pupil, for nothing will do more to make him so. Inspire him with confidence in himself, and with the idea that you have an eye for his merits, as well as for his failings. If you have been obliged to resort to punishment, do not continue to upbraid him, but treat him as though you were willing to overlook his fault; and take the first opportunity to encourage him, by some little favor bestowed upon, or kind word spoken to him. Mr. Reed's suggestions were the fruit of long experience, and he was listened to with profound attention. Questions on several points in discipline were referred to him, which were fully answered. The discussion was continued by Messrs. Capen, of Dedham, Woodbury, of Dorchester, Cummings, of Quincy, Barrows and Kneeland, of Dorchester, Loomis, of Bridgewater, and Fiske, of Lowell, and was ably sustained during the whole of the forenoon session: nearly every item of importance received its share of attention. The merits of corporal punishment were fully discussed; as was also the subject of whispering in schools. The subject of the jurisdiction of Committees being touched upon, Rev. Mr. Burrill, of Quincy, expressed his regret at the tone of feeling manifested by one or two speakers of the previous evening, during the debate on this subject; the remark having been dropped, that Committees were not to be feared by teachers, Mr. Barrows explained, and closed by saying that a *good* Committee need not be feared. Mr. Fiske, of Lowell, denounced the custom of obliging teach-

ers to give an account of every blow they struck, on the ground that teachers would withhold the use of the rod injudiciously, for the sake of presenting a favorable report to their Committees, and thus insubordination would sometimes creep in.

The Association adjourned to half past two P. M.

The afternoon session was opened with singing.

On motion, it was voted that the teachers of Plymouth County be invited to coöperate with those of Norfolk, in sustaining the Association.

Remarks were made by Messrs. Kneeland, Cummings, and Newcomb, on the subject of discipline. The subject of Arithmetic was then introduced, and remarks were made thereon by Messrs. Capen, of Dedham, Fiske, of Lowell, Loomis, of Bridgewater, and Reed, of Roxbury. The discussion turned chiefly upon the importance of Mental Arithmetic as a study, and the necessity of requiring scholars to be exact in their statements in explanation.

Mr. Newcomb, of Quincy, then introduced the following Resolution, which was unanimously adopted:

Resolved, That we heartily approve of the Resolution passed at the Massachusetts Teachers' Convention, held at Worcester, in the month of November last, whereby a Committee was appointed to memorialize the Legislature to enact a law for the prevention of Truancy.

Also the following Resolution, which passed unanimously.

Resolved, That the thanks of this Association be presented to Messrs. John Kneeland, of Dorchester, Wm. D. Swan, of Boston, and Gideon F. Thayer, of Quincy, for the instruction they have afforded us, by their useful, interesting, and valuable lectures.

A nearly unanimous vote was passed in favor of the prohibition of whispering in schools.

After singing "Old Hundred," the Association adjourned, to meet again at the time and place designated by the board of Directors.

This meeting was by far the most interesting of those which the Association has held. The lectures were highly instructive and useful, the debates were earnestly and ably sustained; and the ideas of a large number of experienced teachers, on many subjects of importance, were freely and fully expressed.

Dr. Sears, Secretary of the Board of Education, was present, ready, as he ever is, to cheer and encourage the teacher in his arduous and responsible duties; and the usefulness of the meeting was not a little enhanced by the presence of teachers from Plymouth County. We trust that the two Counties will ever

coöperate in the good work; and that, if they do not unite, an Association will be formed in Plymouth County forthwith.

The people of Norfolk County may well congratulate themselves that their teachers are awake to the importance of their calling, and to the necessity of using the means which the State has so liberally afforded them, of gaining that wisdom which each one *in part* possesses, but which is derived, in its full force, only from the combined experience of many.

C. J. C.

DANIEL WEBSTER AT EXETER ACADEMY.—In Mrs. Lee's Memoir of Buckminster, recently published, is a paragraph quoted from a manuscript autobiography of Daniel Webster. It shows the great statesman in a new character, and gives a fact both encouraging and consoling to diffident school-boys.

"My first lessons in Latin," says he, "were recited to Joseph Stephens Buckminster, at that time an assistant at the academy. I made tolerable progress in all the branches I attended to under his instruction, but there was one thing I could not do — I could not make a declamation, I could not speak before the school. The kind and excellent Buckminster especially sought to persuade me to perform the exercise of declamation, like the other boys, but I could not do it. Many a piece did I commit to memory and rehearse in my own room, over and over again; but when the day came, when the school collected, when my name was called, and I saw all eyes turned upon my seat, I could not raise myself from it. Sometimes the masters frowned, sometimes they smiled. Mr. Buckminster always pressed and entreated with the most winning kindness that I would only venture *once;* but I could not command sufficient resolution, and when the occasion was over I went home and wept bitter tears of mortification."

I SMILE when I hear poetry called *light reading*. The true poet has far reaching thoughts, a perception of the harmonious and exquisite relations of the Universe, an eye that pierces the depths and mysteries of the soul, placing him amidst the most gifted and exalted intelligencies. — *Channing*.

SOME HINTS ON MAKING COLLECTIONS FOR THE USE OF SCHOOLS.

It is not my object here to give complete instructions upon making collections for scientific purposes, but simply to direct the attention of teachers to such objects as they can easily procure everywhere, for the special information of their classes.

The first object in such a collection, should be a series of the stones which occur in the vicinity. Every quarry in the neighborhood should be visited, and specimens of the stones, quarried there, collected. Let the specimens be broken from fresh surfaces, upon which the action of frost and moisture has not been felt, and broken with the hammer into convenient shape, say two or three inches square, and perhaps an inch, or an inch and a half thick if the stone splits easily. Railroad cuts, the opening of new highways, the clearing of grounds, the laying of foundations for new buildings, or the digging of wells, will often afford convenient opportunities for increasing such collections. Loose pebbles, lying upon the surface of the ground, should be broken, and specimens of all their varieties collected. But such specimens should be kept apart from those of the solid rocks, *in situ*, such as are found in ledges. River-beds, cascades, sea-shores, will also often afford opportunities for finding various different stones. Crystals occurring in veins, or geodes, mineral ores, different varieties of coals, and all the useful materials derived from the Mineral kingdom, should be collected with equal care, in suitable specimens. Especially should specimens of the different soils suited to our agricultural purposes, be collected and preserved, in small boxes. Occasional visits to the collections in our Colleges, or to Museums of Natural History Societies, will afford the teachers an opportunity to see what is the best shape to give such collections, and the best mode of preserving them.

In the beginning, a few drawers in a bureau will protect them from dust and other injurious influences. Occasional intercourse with men, knowing something about the subject, will afford an opportunity to ascertain what the different varieties of stones and minerals may be, and to label properly the specimens.

Among plants, attention should be first directed to those most useful in our rural economy. The heads of the different varieties of wheat, rye, barley, oats, corn, should be collected in their mature state, as well as in earlier periods of their development. Bundles of the entire plants may also be very properly brought together; the difference in the size and form of the leaves in corn, wheat and other grains, shown and compared. Next the potato plant; and, where possible, contrasted with the sweet potato.

And not the tubers only should be shown, but also the whole plant, leaves and flowers, as well as the fruit, so that the same objects should be collected in different seasons, and in different stages of growth. The same attention should be paid to the other vegetables, such as peas, beans, in their varieties; cauliflowers, cabbages, mustard, turnips, and other productions of our gardens; and not only the seeds, but also the seed-vessels, and, in the proper time, the flower and leaves, even the whole plant put between leaves of paper, and dried, to be preserved for the season when they cannot be procured. Drawings of them might be made, by the more advanced pupils, from Nature, rather than have them copy indifferent pictures of useless objects. Next, the different grasses upon which cattle are fed, the injurious weeds which infest our gardens, should be collected and made known. Particular attention should be paid to the fruit-trees in all their varieties; apples, pears, peaches, plums, cherries, currants; and where there is a disposition to make permanent collections of all the varieties, they can be very well preserved in glass jars filled with alcohol. The fruit of wild plants can be preserved in the same manner, or in a dried state, when they are not too juicy. Grapes and other wild varieties might be prepared in the proper time, and preserved in the same manner. Next, forest-trees and shrubs should be considered; twigs with leaves, others with flowers should be cut in the proper season, and hung up with labels, around the room. Pieces of the wood cut transversely, and split longitudinally with their bark preserved, should be secured also, to show the annual growth of rings of the wood, its appearance when rough, as well as when polished, if so much pains is taken as to secure specimens so well prepared to illustrate the various uses of the different sorts of wood. Pieces of the smaller elastic branches, or the shrubs which are employed in the manufacture of hoops, or poles, or of the withs which are sometimes used to tie together bundles or to secure the stakes of fences. Finally, the collection may be extended to all sorts of wild flowers.

Among animals, particular care is required to preserve most of them, as there are few which can be simply dried. But large numbers of land and fresh water, and marine shells might easily be procured, as also corals, starfishes, and sea-urchins. Insects should be pinned in tight boxes to prevent the access of other, injurious insects. In the selection of pins, care should be taken to have them sufficiently long, and proportionally thin, and to adapt them to the size of the insects. The wings should be stretched, to show all parts, and care taken not to break the legs or antennæ. Crabs and Lobsters, having considerable masses of flesh, should be emptied before being dried, by separating the tail from the chest, and the large claws from their joints, and the

shell and legs placed in a natural position, and afterwards allowed to dry. The inside may be dried with ashes or powdered alum, instead of using arsenic, which is rather dangerous in collections which are to be used freely by children. Softer animals, as Worms, Leeches, Slugs, with animals of shell-fishes, and even Jelly fishes may be preserved in alcohol, in glass jars. Where stuffed skins of quadrupeds and birds cannot be easily procured, it may be sufficient to take off the skin carefully, to rub the inside with ashes, and to allow it to dry. Though such skins will not show the natural forms of the animals, they may be very useful to compare and contrast with common animals constantly about our houses, and their distinguishing characters shown from Nature. Skulls and other bones of these animals may be obtained by boiling them thoroughly, or macerating them for a long time in water, and cleaning away the flesh and other soft parts. Turtles may be emptied, and the shell, with the neck and legs stretched in the natural position, allowed to dry. Snakes, Lizards, Frogs, Toads, Salamanders, and other naked animals are best preserved in glass jars with alcohol, and large collections of Fishes, from our lakes and rivers and the sea-shores, should be preserved in the same manner in a number of glass jars. But to avoid expense, smaller specimens should be selected; and a number of different species may be preserved in the same jar, or kept in a cellar together in a barrel until used for illustration; when those under consideration can be for the time placed in single glass jars, filled with clear alcohol, or even taken out of the alcohol, and shown round to the pupils; who, in this way, will not only learn to know all these objects, but also the manner in which they are best preserved; and will be prepared occasionally to secure most valuable specimens. Fishes may also be skinned and stuffed, as easily as any other animals, but it requires some practice to do it well. If such collections were made in the schools of every township, (and this could be done at a trifling expense) within a very few years, the materials for a special Natural History of every State would thus be secured throughout the Union, and Science itself, in its most extensive range, be highly benefited. For there are large numbers of animals of all classes, living everywhere in this country, which have never yet been investigated, and are still quite unknown to Naturalists, and even the Natural History of those which are known, might be improved; as it is hardly possible to make such collections without at the same time noticing peculiarities in their habits, not observed before. Nothing would be more desirable than to collect, at the same time, specimens in various stages of growth, to ascertain the changes which they undergo naturally. Thus, from every insect in a complete collection, we should have its larva, pupæ, and the perfect animal. Secure the cocoons of those which protect themselves from external influences, and

preserve also their nests and eggs. And wherever the young are too soft to be prepared in the same manner as the full-grown animal, put them in alcohol, as we should always do with the softer insects, especially the spiders. I have not the slightest doubt, that a single hour in the week, employed in showing to a class such a collection, would greatly benefit the rising generation, give them a taste for useful employment, and prevent them from doing mischief; and the habit of considering these objects in a useful light, would at the same time be the greatest inducement to avoid the cruel sport of robbing birdsnests for the gratification of a thoughtless curiosity or of a cruel natural disposition. Scholars, known to have failed in this respect, might well be punished by being deprived of that hour of captivating instruction, which they would derive from the time employed in illustrating these objects in school.

Such collections of Animals and other objects might also very properly be used as models for drawing, to accustom the pupils, at an early age, to make sketches from Nature, after they have learned how to copy ready-made drawings. And the large amount of details, to be observed in all these things, will render them far more attentive, and prepare them to be far more accurate than will the imitating of objects which may vary in outline, such as landscapes or human figures, and which frequently look well enough even if they have been copied loosely; but in the drawing of animals, the greatest precision being always required to produce a true likeness, their imitation best teaches accuracy and neatness.

GOOD MANNERS — No. I.

Good morals and good manners are more nearly allied than is commonly supposed, although some exceptions in high life, besides that of Chesterfield, may be found. But good manners, in a strict sense of the phrase, proceed from the heart; and in a less strict sense, from the head. The former is polished benevolence, and the latter is an assumed passport, very useful for the bearer, for good or for evil purposes. But vice, even with good manners, is less shocking than without them.

Civility and urbanity are words which imply that they proceed from a city life, being derived from *civitas* and *urbs*, two Latin words. This implication, however, applies more especially to old countries, where there is nearly as much difference between castes, as between Africans and Americans, in this country. I should say between slaves and freemen — for we must admit that the black gentlemen of our cities are not at all our inferiors in good

manners; they are not ashamed to be civil, nor do they dread the appearance of derogating.

The inhabitants of the fields, in our happy country, are fully equal to the citizens, in good manners, and in some respects their superiors. It is true that they enjoy the same advantages of education with the inhabitants of our cities, and being freer from mental anxiety, they read more than we do. Many young ladies may be found in the country better versed in English literature than some of our *belles*, who know a little of French and Italian.

The gentlemen and ladies of the country never pass each other on the road without some sign of recognition, if they know each other, and of civility, if they do not. In the city, it is true, we cannot notice all who pass us, although we may know them; but when *eye* meets *eye*, between those who do know each other, then some demonstration of civility is necessary — and he or she who makes the first advance, shows the best manners. The one who is shy, and fearful of making this advance, discovers a distrust of his own standing, and a dread of being thought to yield something not due. Civility is always due to inferiors as well as to equals and superiors—and a want of it, alone, is the greatest mark of *inferiority*. F.

ALGEBRAIC PARADOX.

Let $a = x$. Then multiplying both sides of the equation by x, we have $ax = x^2$. Then adding $-a^2$ to each side of this equation $ax - a^2 = x^2 - a^2$, that is, separating into factors $a \times (x - a) = (x + a) \times (x - a)$. Then dividing this equation by $(x - a)$ we have $a = x + a$. But $x = a$, and therefore $a = a + a$, i. e. $a = 2a$ and $1 = 2$.

Where is the fallacy?

Again, Let $a = 2$. Then multiplying by 2, $2a = 4$, adding $-a^2$, $2a - a^2 = 4 - a^2$. Resolving into factors, $(2 - a)\, a = (2 - a) \times (2 + a)$, divide by $2 - a$, $a = 2 + a$, $2 = 2 + 2 = 4$!!

Cunning men, like jugglers, are only versed in two or three little tricks, while wisdom excels in the whole circle of action.

N. Y. Observer.

The *real* wants of man are few, but his *imaginary*, innumerable.

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MASSACHUSETTS TEACHER.

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THIRTEENTH ANNUAL REPORT OF THE SECRETARY OF THE BOARD OF EDUCATION.

This document deserves the careful attention of all the friends of education in the State. The brief space occupied by the remarks of the Secretary, and at the same time the large number of important facts and suggestions which it embraces, lead us to suppose that it was not the design of its author to swell his report into a cumbersome volume, but to condense it into a compass that will render it practically useful. From the statement of the year's labors, it is plainly apparent that the Secretary has not been idle; that he has been industriously and successfully employed in acquainting himself with the actual condition and necessities of the schools in the Commonwealth; and that his observations have already led him to just and legitimate conclusions. Some of these, containing suggestions of general application, we shall transfer to our columns.

The mode of prosecuting his investigations is clearly indicated by the Secretary in the following extract:

"I made a beginning in the school-room, and directed my observation to the following, among other particulars, namely: the number of pupils in the school, and the regularity of their attendance; the number of pupils and of classes under the charge of the same teacher; the variety and character of the studies introduced, the extent to which they were respectively pursued, and the order in which they were arranged; the class-books used, and their adaptation to the age and attainments of the pupil; the capacities, literary attainments, general intelligence, manners, morals, and professional ardor of the teacher, his knowledge of the human mind in general, and of the peculiarities of the juvenile mind in particular; the order pursued in developing the mental faculties, and the means

employed; the mode of instruction adopted, the kind of task imposed, the rate of progress required, and the manner and proportions in which study and instruction were combined. Special pains have been taken to ascertain whether the teacher's mind kept even pace with that of his pupil, or whether it was in advance of it; whether too much was undertaken or too little; whether the mere words and abstract definitions of the author were read, learned, or recited without the corresponding ideas, or the ideas themselves with a definite and clear outline were imprinted on the imagination; whether the mind was invigorated by the exercise so as to find fresh delight in it, or was perplexed, weakened, and discouraged; whether the habits formed in the school were, in all respects, such as would be useful in subsequent life, or whether many of them would need to be changed on entering into business, or going into society; and finally, whether the discipline was exercised with a genial power, or was defective, either from lenity or from too great severity."

From his remarks on "Attendance," we quote the following:

"But, after all these and other similar allowances, which candor requires us to make, there is certainly among parents, in different parts of the State, a culpable neglect in regard to the education of their children. If, as is highly probable, a more careful examination will reduce the number of parents and guardians, reported as being recreant to their trust, it is quite certain that the case of the remainder will appear in a worse light than before. Were we to seek them out in their homes, we should have before us the revolting sight of many abodes of poverty and vice, and wretchedness, where the children of the household are in a state worse than orphanage.

"The first thing to be done is, by a more exact scrutiny to reduce the evil from a vague apprehension to a tangible form, and then to devise means for abating, and, if possible, removing it. If the towns or their committees would, after ascertaining the number of children not in the schools, institute a particular inquiry into the causes of their absence, an important step would be taken towards finding the remedy. In some instances, there would seem to be no better means of obviating the difficulty than the faithful use of that moral influence which it is in the power of every town, or of its enlightened citizens, to exert; and there would be no happier sign of the approach of a better day than to see the people themselves, of their own accord, taking up this matter in earnest. As to the treatment required in other cases, I forbear to enter into any discussion until further information shall be obtained. For a similar reason, I postpone the particular consideration of the subject of irregular attendance. Parents, teachers and committees have in this regard yet a great work to perform."

"The Appointment of Teachers," occupies several pages of the Report. This is a subject which, though hitherto neglected, has long demanded the serious consideration of the legislature. The misuse, or the abuse of the appointing power, has in too many instances been the fruitful source of irreparable mischiefs.

There is no one, whose capacities and qualifications should be so cautiously examined and clearly determined, as those of the applicant for a teacher's office. A father who is about to select a tutor for his son avails himself of every means within his reach to ascertain the mental and moral character of those from whom he is to choose. Yet they to whom is committed the appointment of a teacher of a public school, select for all the fathers and mothers in the district. That the responsibility of this trust has not been in many instances fully felt, and that the obligations which it imposes have been frequently but carelessly or worse than carelessly discharged, is beyond question true. The suggestions of the Secretary on this topic will, we are convinced, be cordially responded to from every section of the State. The abstracts from the reports of the school committees in the different counties, show that such a response has been in many quarters anticipated. Would our limits permit, we should gladly transfer all that the Secretary has said on this point. We must, however, content ourselves with a few short passages.

"The highest success of a school depends on the concurrence of a variety of causes. Among these, none are more important than high qualifications in the teacher. We may with as much truth affirm that the teacher is the vital organ of the school, as the Athenian poet did that "men are the bulwark of a city." All the other provisions of a school are subordinated to this. Neither large appropriations of money, nor well-constructed and well-furnished houses, nor regularity of attendance, nor spirit and zeal on the part of parents, nor careful supervision by committees, will be of any avail, if, to crown the whole, the teacher be not qualified for his task. His mind, and heart, and will, give tone and character to the entire school. By his penetration are the capacities and intellectual state of the pupils to be discovered. By him are the plumb-lines to be applied with nice observation, and the frame-work of a solid education adjusted, at the same time adapted to its position, and symmetrical in its parts. He should know the principles on which the mind is to be trained, as well as the subjects on which instruction is to be given. From him, too, must emanate the influence which shall produce a well-organized little community, inspiring a love of improvement, a sense of propriety, and an enthusiasm, extending to all the appropriate duties of the school-room. Nothing is more certain than that the schools themselves vary with the varying character of their teachers. Indeed, these are to the schools what generals are to an army. It is very plain, then, that the selection and appointment of teachers is a matter of such paramount importance as to require the utmost caution in adjusting the appointing power."

The Secretary proposes that the appointing power shall be vested in the school committees only.

"Precisely those qualifications which fit men for the office of superintending committee, fit them for seeking out the best teachers.

The duty of examining and recommending school books, for example, requires a knowledge of the processes of education, and the adaptation of means to ends in conducting them, possessed by few. One must have a knowledge of all the qualities which enter into a good text-book in each of the branches of study pursued in the schools. The number of studies, their selection, the order in which they are to be pursued, and the adaptation of books, both to the subjects of which they treat and to the age, mental habits and attainments of the pupils, are all subjects for his consideration. He who can form a good judgment on these points, is already in a situation to tell what kind of teacher is needed. And if this knowledge is ever required, it is required as a guide in the selection of a suitable candidate for the office of teacher. It will afterwards appear that, however it may be in theory, in practice the nominating act is more influential in deciding the appointment, than is the examination, or act of confirmation."

The evil results of selecting a teacher from the number of those who happen to apply, with reference rather to his *terms* than to his abilities and fitness, are thus described: —

"The effect upon the standing and respectability of the profession is truly disastrous. Valuable teachers cannot compete with them in cheapness in the public market. The latter are, therefore, often preferred for their easy terms, while the former are passed by, as supercilious in their feelings and exorbitant in their demands. That good teachers, finding themselves put upon a level with such men, should at length abandon the occupation for one more honorable and lucrative, is almost a matter of course. Must not the policy which attracts mediocrity to the school-room, necessarily banish from it whatever is above mediocrity? Persons of the latter description will never consent to go about habitually, like vagrants, seeking employment and changing their places of labor with the fluctuating policy of different district agents. It is only persons of abject minds that will long endure such humiliations. In such a state of things, — and it exists in some parts of the state, — there can never be a body of teachers worthy of being considered as a profession. Those who might be an honor to it, will generally make it nothing but a stepping-stone to something higher and better. There are by this system, no encouragements held out to teachers, to make the improvement necessary to give respectability to the profession. The frequent changes of place, moreover, leave them no time to carry out a method of instruction, and test it by its results. A teacher's life becomes a perpetual series of beginnings, without the means of continued progress. Were he to remain in this calling, he would be obliged to resign himself to his lot, and teach in that ineffectual and unsatisfactory way which the policy of his employers forces upon him. If he do not sink ultimately to a mere man of routine, and give up all hope of advancement, he will show more perseverance than can ordinarily be expected under such circumstances.

A few pages of the Report are devoted to Teachers' Insti-

tutes," and "Associations." These, in the opinion of the Secretary, are aids of vital importance in awakening the enthusiasm of teachers, and promoting the healthful progress of education. During the past year six Teachers' Institutes have been held in different sections of the State. So well satisfied are the Board of Education with their favorable operation, that they propose holding *twelve* institutes during the ensuing year.

PRECOCITY.

[THE following extract is taken from an article that originally appeared in "Eliza Cook's Journal." It was doubtless written by an observer of "boys and girls" in London. The sentiments are, however, in our judgment peculiarly applicable to the "rising generation" of this meridian. How much certain popular notions of government and discipline, at home and in school, have conduced to this *precocious* development of the "juveniles," we leave it to our readers to determine. Our individual preference, we freely confess, is for the manners and morals of the children of the "old school."]

It was once said of a certain man, "that he had never been a boy." That was meant to point him out ironically as a grand exception to the common race of mortals; but what was the exception then, really seems to have become the rule now, and I am tempted to think that the race of boys is fast becoming extinct, and being replaced by a race of manikins, wanting alike in the grave power of maturity and the light-hearted wildness of childhood. I have seen upon the same apple-tree fruit unripe indeed, but full, and juicy, and promising luscious mouthfuls when the sun should have matured them; and close by, a little, half-withered, prematurely-shrivelled thing, looking as if it had forgotten to grow last year, and was not thought worth gathering; and I could not help thinking that that was to the other apples what manikins are to real boys; and as I am fond of fruit, I only hope the apple-trees will not take to extensively imitating the vagaries of us mortals. Solemnly and seriously, I cannot help wondering sometimes whether those old fairy tales are true about the mischievous sprites changing human infants in their cradles for young elves of their own species, and thinking that the race, curtailed of their old dominions of forest and greenwood, and thicket copse and barren waste, and scorning the doctrines of Malthus, are compelled to find outlets for their superabundant and unemployed population, and are exchanging with earthly mothers and fathers on an extensive scale. The suppo-

sition is no doubt a most extravagant one, but how on earth else to account for the wonderful increase of manikins I do not know; and, perhaps, when one is involved in a puzzle of doubt and perplexity, without a chance of lighting upon a reasonable solution, an unreasonable one is better than none at all. When I was a boy of thirteen or fourteen, I think I was a fair specimen of boys of my time and age. My father was an old soldier, settled down after a life of hardship and warfare into a country gentleman of some standing and consideration in the village where we then lived, and moving in at least as good society as Mr. Smithson, a retired coal merchant I know, at No. 4 in our terrace; yet I do not know two more entirely different beings, than Master Smithson, now in his early teens, and what I was then. I looked, as I recollect, like a boy; there was no more of the man in me than there is of the full-blown flower in the bud; while Master Smithson is a perfect manikin — a good specimen of his class; and if you were to look at him through a powerful magnifying glass, and imagine the whiskers, you might take him for an exquisite of the first water. My short jacket, corduroy trowsers, laced shoes, and open collar, are, in my mind's eye, in decided contrast with the superb apparel of the representative of more modern boys, who endues himself in a shiny satin stock, adorned with pins and chains, a frock-coat of the smartest cut, and kerseymere trowsers of the finest texture, tightly strapped down over patent miniature Wellingtons, of the highest possible polish.

In the forest on the borders of which our snug house stood, I used to roam at freedom, birds-nesting, blackberry-gathering, cricketing with the village boys, and bathing in the deep clear pool in its quietest nooks, my face all tan and freckles, and my hands sunburnt and scratched; or sometimes I would gallop for miles round on the rough shaggy forest pony, which was my especial property; while Master Smithson wears Paris kid gloves, uses cosmetics to improve his complexion, never indulges in rougher summer exercise than a quiet walk on the shady side of the way, when he is tired calls a "Hansom" with perfect composure and self-possession, has his hair cut and curled at the Burlington Arcade, and takes his bath at the Hummuns. My father's old gold repeater, with an outer case almost large enough to fry a beef-steak, and its pendent bunch of seals, one bearing the family arms, used to seem to me the very *ne plus ultra* of watches, and was an object of my especial ambition; but young Smithson has a Parisian time-keeper, about the size of a half-crown, with an enamelled case, on which is represented Venus and Adonis, and it is suspended round his neck by a massive gold chain, with a smaller one from which depends a dashing brequet seal, bearing the crest of the Smithsons — the said crest,

by-the-way, having been fished up a year or two ago, at some expense, by the Herald King, and emblazoned conspicuously on both doors and back of the family Brougham. Great as was the contrast between the outside of this young Englander and myself, it is scarcely so great as between the inner man or boy (I am rather puzzled which to say). I knew as much Latin as the village clergyman could get into me, was a tolerable arithmetician, knew something of mathematics, had a good smattering of history, and was tolerably acquainted with geography; while our young friend Smithson could never compass an accurate knowledge of the rule of three, is far better acquainted with the Casino than with Euclid, and has about as much knowledge of latitude and longitude as a dancing bear. But then he extends his studies in another direction — he has progressed with the march of intellect — for, calling in upon the Smithsons the other morning, I found him in an embroidered Persian dressing-gown, reclining upon the sofa, and languidly perusing a translation of the last novel by the inexhaustible Alexandre Dumas. I well recollect, too, my reverence for my father, who, with his grave cheerfulness and stern old soldierlike discipline, I should almost as soon have thought of treating disrespectfully as of playing familiarly with Wombwell's largest lion. But Master Smithson calls his "guv'nor" (that's the word now), a stingy old fogy, behind his back, and laughs at him often to his face.

The strongest contrast, perhaps, is in our behavior to strangers; they used to treat me like a boy, and ask me how I did; say I looked healthy and strong; and, perhaps, (as old General Johnson did the last time my father and I met him in London,) slip a half-sovereign into my hand, saying, they dared say I knew what to do with it. I used to thank them with a bow — answer their questions, and hold my tongue; but Master Smithson remarks with great facility, that it is "a fine day" or "deuced hot," or "uncommonly wet," and thinks that he has as much, or it may be more right to an independent share in the conversation than that "old fogy," Smithson the elder; and if the old General (who assuredly would not have offered money to so fine a gentleman) had put a piece of gold into his hand, I really believe the modern youngster would have had serious thoughts of calling him out. With women, too, I remember that, like most boys of that time, I was very shy. I used to blush up to the eyes on going into our quiet parlor, and unexpectedly finding some of the neighboring ladies and their daughters, chatting with my good mild mother; but young Smithson, bless you, offers to escort his mother's friends home, and gives his arm to a dowager or a demoiselle, with all the grace and gallantry of a courtier of Charles the Second. It is not only in boys of the Smithson class that this precocity obtains. No matter how many years

ago, I used to think smoking, a manly accomplishment, (Master S. by-the-by puffs cigars at thirty-two shillings a pound, and takes an amber-tipped hookah at home,) and I was in the habit of occasionally picking from old haystacks a sort of reed, and making myself disagreeably sick by smoking it; but now ragged boys of all ages indulge openly in short pipes; and it is not many weeks ago, walking in the environs of a country town, I actually met a cheesemonger's boy, of about twelve, aproned, with his basket on his arm, smoking a pipe, with a meerschaum bowl almost the size of a half-pint pot, and a tube half as long as himself, and strutting along with the composure and gravity of a German professor taking his morning walk.

What a difference there is in girls, too, compared with what they used to be! I do think they have been changed quite as much as boys; in their hearts, perhaps, they are more as they were. But I cannot help comparing my own sisters with the modern misses I occasionally meet, and contrasting the broad-brimmed straw hats, short frocks, pinafores, and romping of the one, with the guaze bonnets, pelerines, beflounced dresses, and rainbow parasols of the latter. I verily believe if you had given my sisters, at ten years old, the finest sylpide parasol that ever was bought or sold in Regent-street, it would in a couple of hours have been converted into a machine to catch butterflies, or something of the sort, and smashed before the day was over; and thinking of this, I could not help laughing at some little ladies, whose conversation I overheard a short time ago. Two were just entering their teens, the third a little toddling thing of five or six, and they had all parasols. The two eldest carried theirs majestically upright, but the younger performed with hers some eccentric motions, for which she was gravely reprimanded by one of the dowagers, the other kindly excusing her by the plea, that she was "such a little thing, you know."

These may seem small matters; but I honestly confess that I regard them with some interest, as indications of what the future people are to be, and I am old-fashioned enough to like, in this respect at all events, what *was* better than what *is*. I should not object so much to precocity in knowledge or power, but this is a sort of precocity which seems to indicate that the heart is getting old while the brain remains young; that the sincerity of nature is fading away before artificial forms; that the fresh impulses of soul are being withered by conventional ceremony; that the gayety of youth and its wild light-heartedness are being checked by arbitrary notions of propriety, and its simplicity being corrupted by finery and ostentation. I like men really to be men; and in order that that should come to pass, I think it necessary that children should really be children. Many may differ from me, but in my opinion, a fine manly character is better reared

up out of the enthusiasm, the wild energy and ready sympathies, and earnest, confident simplicity of true childhood, than out of the premature gravity, distrust, and decorum of the manikin tribe; and I shrink with nervous fear from that state of society in which hearts shall grow old before brains develop or forms expand, and the rising generation lose the openness and candor of youth, and acquire the duplicity and secrecy of old age, before they even enter upon the real business of life. Depend upon it, the subject is well worthy of the consideration of the mothers and fathers of England, and it will be well for all if it seriously engage their attention.

GEOGRAPHICAL AND ETHNOLOGICAL CONSIDERATIONS FROM LT. MAURY'S RECENT PAPERS ON COMMUNICATION WITH THE PACIFIC.

LONGITUDINAL RIVERS.

A RIVER that runs east or west crosses no parallels of latitude, consequently, as it flows towards the sea, it does not change its climate, and, being in the same climate, the crops that are cultivated at its mouth are grown also at its sources, and from one end to the other of it there is no variety of productions; it is all wheat and corn, or wine, or oil, or some other staple. Assorted cargoes, therefore, cannot be made up from the produce which such a river brings down to market.

On the other hand, a river that runs north or south crosses parallels of latitude; changes its climate at every turn; and as the traveller descends it, he sees, every day, new agricultural staples abounding. Such a river bears down to the sea a variety of productions, some of which some one or another of the different nations of the earth is sure to want, and for which each one will send to the markets at its mouth, or the port, whence they are distributed over the world. The assortments of merchandise, afforded by such a river, are the life of commerce. They give it energy, activity, and scope. Such a river is the Mississippi, and the Mississippi is the only such river in the world.

THE INTERTROPICAL SEA.

But the Gulf of Mexico and the Caribbean Sea—call them the intertropical sea of America, for they are in fact but one sea—are supported by the most magnificent system of river basins in the world, and the grandest back country on the face of the earth. The rivers which empty into this American sea drain more back country than do all the seas of Europe; and

they drain more climates than do all the other rivers which empty into any one of the three great oceans.

This intertropical sea is the receptacle and outlet for all the variety of produce that is known to the climates and soils of seventy degrees of latitude. (I am considering the Amazon as tributary to the Caribbean Sea, and will show it so to be.) The back country which supports and supplies with the elements of commerce this sea of ours, extends from 20° south to 50° north. The land within this region is fruitful beyond measure; it includes all the producing latitudes on the face of God's footstool, and every variety of production, except tea and a few spices, that the three grand kingdoms of nature afford, is to be found here in the greatest perfection, profusion, and abundance. Coal measures without limit; mountains of iron; the best silver and the richest copper mines, and all the materials of mineral wealth, abound in this region as they do nowhere else. Nor is the vegetable kingdom less prolific or beautiful. The finest of wheat, the best of fruits, corn without measure, hemp, cotton, rice, sugar, wine, oil, indigo, coffee, and India-rubber, tobacco and timber, dyestuffs, and the finest of woods, are all to be found in this magnificent system of basins in vast quantities, and in great beauty and perfection.

Nor are the supplies from the animal kingdom on a scale less grand. Every thing that island or mountain, sea-shore or inland basin, plains and pampas, tierras templadas or tierras calientes, can produce, is brought down to enrich this great cornucopia of commerce. It occupies a geographical position that makes it the commercial centre of the sea; and on account of this very position it possesses advantages which no other part of the wide ocean has ever enjoyed. It is between two hemispheres. It has a continent to the north and a continent to the south. When it is seed-time on one side of it, it is harvest time on the other; and there will be, when its back country is settled up, a perpetual delivery of crops in its markets.

With Europe to the east and Asia to the west, it is midway between the two parts of the Old World, and it stands on an eminence in navigation and commerce which places all parts of the earth at its feet, and from which it may be made to send its surplus produce down the currents of the ocean or before the winds of heaven, to the people of every city and clime who are to be found on the sea-shore.

OCEAN CURRENTS AND WINDS.

An ocean current sweeps past the mouth of the Amazon into the Caribbean Sea, and makes that river discharge there. This current runs thence through the Yucatan pass; rushes by the Balize, and, dashing along at the rate of four miles the hour,

whirls through the Straits of Florida, and enters the Atlantic Ocean in the shape of the benignant Gulf Stream, which tempers with its warmth the climates of Europe, and bears along thence the surplus produce that is delivered to it from this magnificent system of American rivers and river basins. On the other side, this intertropical sea is separated by a narrow strip of land from the Pacific Ocean, across which a good thoroughfare is required, in order to place this cornucopia of the world practically and commercially where it is geographically, viz., midway between Europe and Asia.

From this proposed opening, the trade-winds of the Pacific blow from the eastward to the westward, and extend entirely across that ocean. They blow with wonderful regularity, steadiness and constancy. In "running down the trades" the mariner enjoys the most beautiful navigation. Without care for his safety, he sails before them day after day, for weeks together, never once touching a brace or handling a sail. In them the sea is always smooth, the weather fine, and the climate delicious. Gales of wind are unknown, and life there becomes so delightful to the sailor, that, with nothing to do, he congratulates himself in mere wantonness with the remark that "it is well all parts of the sea had not been so, else his mother would have been a sailor."

The trade-winds embrace a belt of ocean about fifty degrees of latitude in breadth, extending from twenty-five or thirty degrees north, to twenty-five or thirty degrees south. An ordinary sailer in running them down, will average, day after day, two hundred miles. She counts upon them with as much certainty as the flatboat-man counts upon the downward current of the Mississippi river. To the north of the equator they blow from the north-east; to the south of it they blow from the south-east. From these winds the Pacific takes its name. The "keels," "broad horns," and rafts, which come down the Mississippi, might navigate the trade-wind region — opposite to the middle of which is the Caribbean Sea — with as much safety as they can descend the river. Open boats, yawls, have been known to sail thousands of miles before them across that ocean. So smooth and exempt from storms is it where these winds prevail, that much of the coasting trade of Peru is carried on by "catamarans," or "balsas." These "balsas" are nothing more than a few light logs tied together; in other words, they are a Mississippi raft, with a pole stuck down between two of the logs, to which a sail is tied. Piling their produce in sacks or bales on these logs, the Peruvians stand boldly out to sea, and perform sea voyages of considerable duration.

It is not overdrawing the picture to add, that, with a ship canal across the Isthmus, the raft which comes down the Mississippi river or the boat for navigating the Illinois canal might, on

arriving at New Orleans, and not finding a market there, stick up a pole for a mast, and, setting sail, go to the Sandwich Islands or Manilla, and perhaps to China. Getting through the Gulf to the canal across the Isthmus would be the most difficult and dangerous part of the voyage. — *Living Age.*

FORCED EDUCATION.

We use the above strong term for the double purpose of attracting attention to what we are about to write, and of indicating, in a way to be understood, our conviction that education must be forced upon the people before it can be made to do the whole of its great work. The words will doubtless startle some who have not thought much upon the subject, and they may seem abrupt to many who really think that the voluntary principle, upon which school systems are based, does not meet the necessities of society. It is well, however, at times to avoid the zigzags of routine, and go straight to the object sought, even though a scarecrow be set up in the path. The geometrical paradox, that the farthest way round is the nearest way home, is significant nowadays only in Congress, where it makes a very convenient principle in estimating constructive mileage. An apt term, though harsh and forbidding, is the most efficacious in the long run, and nothing is less out of place in the discussions of subjects that have become hackneyed, and therefore uninteresting. Forced education is what present exigencies demand, whether we like the words or not. Universal education is spoken of just as if such a thing could be found in any State of this republic. It has not half the verity of a fiction of law, which, in its guise of *to wit*, does, now and then, look like a truth. Universal education exists only on statute books, in executive messages, or in the mouths of popular orators. It is an idealism that, in a free country at least, has not ventured to take shape out of the domain of theory. A despotism or two in Europe, has given it practical scope, and that is one reason, perhaps, why it yet shrinks from contact with republican organizations. It is time to see and state facts as they are. There is no such thing in the land as universal education; nor can there be, until parents are compelled to educate their children at home, or have them educated in schools.

We are willing, at the start, to be told by those who oppose a compulsory system, that the religion which God sent to man, has found its way into the world's heart unaided by force, and that, if left to its own high impulses, it will make earth a paradise, and people every part with beings really bearing the Divine image.

It will not alarm us to be reminded, in this connection, of the Inquisition, and the countless other appliances that have been set in motion at different epochs to make man's faith subserve the purposes of despotism; nor shall we stop to deny, what indeed is a truth of history, that all such means of conviction have failed, or doubt that they will fail just as often as they are used. It will be seen in the course of this discussion, that a system, which *enables* every member of society to do his duty by *compelling* him to do what the end of society requires, is the best of all systems, not purely religious, and that its only pre-requisite is an extended application of a principle now universally recognized. Society does not require, as an essential of its legitimate and proper development, that all its members should hold the same dogmas, and government, therefore, has no right to impose any particular religion upon the people; but society does require, and government ought to say, that every child shall have education enough to enable him to think, feel, and act right, in view of good citizenship, and of the various relations which should subsist between man and man. Let this be done, and religion will have free scope to effect the rest.

We use the term *forced education*. Italicized, it has an ugly look. As already hinted, it suggests penalties, inquisitions, tortures. It calls up images of terror. It taints, at first blush, the purity of liberty. It wars, apparently, against the principle of republicanism. It seems to pluck from the old Declaration its very spirit, and give to the winds the cherished and beautiful form of self-government. But look at it closely. Take off its gala dress of italics, and see if it is really a monster. Who of the millions can say that education, in some of its forms and degrees, has not been forced upon him at some time or other? Show us the child of three years, or of two, or of one, that has been left free to do as it pleased in every thing! No matter how neglectful the parent, his will is law to the child. The child obeys that law, and this obedience is the germ of its education. A home without law would be a paradox or a nonentity. The law may be bad, obedience to it an evil, and the education which results a vice; still it is education. Go a step further. Schools are established, and those who attend them are compelled to learn. The school has its law, and the first thing taught is the necessity of heeding it. The teacher's presence in school implies the idea of force — legal force. Sometimes, he unites in himself the three usual functions of government, and makes, interprets and executes the law. The teachers in our public schools, though less autocratic than some of those in private schools, yet work to force education upon their pupils. If a parent should get angry and take his child out of school, because the master required it to learn its lessons and be educated, every body would laugh at

him, and call him a fool. Here are two laws, — the will of the parent and the rule of the school, — both recognized as necessities, and enforced as such, and yet no one sees any thing particularly monstrous in either of them.

Forced education, then, is no bugbear, even in this land of free institutions. It is too essential, too common, too popular, to become a terror, even though its principle should be extended. All our systems of public instruction, north, south, east and west, recognize this principle. Legislators mean force when they make school laws. The people expect force when they send their sons and daughters to the schools. They would be the last to encourage the idea, that a school-room is a mere bowling-saloon, where the teacher is set up like a nine-pin, and knocked down for the general amusement. Let us be understood. The compulsory principle exists. It can be extended without doing violence to any thing higher than simple prejudice. Nothing new is proposed, only the wider application of what is old. What a parent ought to do for his child, and what most parents in fact do, all should be made to do, or have it done for them. The present system of education is briefly stated: every town is required by law to establish schools; these schools are free to every child; no one of legal age, who applies for admission, can be excluded. This system, in some modification or other, has existed in New England time out of mind. Once, in the unbending earnestness of Puritanism, it meant what it said. It is a beneficent, magnanimous, sublime system. It has achieved miracles in the furtherance of its glorious mission. It has upheld the religious institutions of the country, established on solid foundations the civil and political rights of the people, and stamped its image more or less vividly upon nearly every state organization in this broad confederacy. It is not easy to say what the country would have been without free schools. Judging from the history and present condition of many other countries, the few, who chanced to be exalted to a mere intellectual superiority, would have forced prerogative to its extremest limit, or the many, who grovelled in the mud holes of ignorance, would have made anarchy their genius of the whirlwind, and themselves the playthings of its fury. Christianity might have gained a slight foothold here and there, but it would have reeled under the weight of bigotry, or grown up a stupendous system of superstition. This much at least from what we know of our own history, in contrast with that of other nations, may be predicated of a state of things in which free schools should have had no part.

We desire to do full justice to the New England system of education, because we believe that, coöperating with the religious system, it has made our country what it is, and that it will con-

tinue to diffuse blessings more and more widely as it approximates to theoretical and practical perfection. It would be folly to wink its defects out of sight. They are manifold and salient. Time, and the energies of great and good men, have obliterated many of them. The slow and cautious finger of change, has abraded many sharp points, and polished parts that were rough. Mountains of obstacles in the way of rapid advancement have been removed. The government, of our own State especially, has acted with singular foresight in its reformatory enactments, and there can be no doubt it will continue so to act. The people, generally, have come up to the support of their institutions like earnest and courageous Christians. Their affections are centered in them as those of parents in their children. They could bear, with a show of fortitude, the severance of almost any other tie than this. We would not abolish the system, but would add another column, to make its support surer and steadier. We would not mar a line of its nobler features, but bring them all out in bolder relief. We propose no dangerous innovation, but a plan to render the system so acceptable that its perpetuity may be guaranteed. The voluntary principle, by which a child may go to school or stay at home, according to the caprice of its parent or guardian, is the greatest danger the system has to encounter.

In discussing this question, some propositions may be taken for granted; at least they have been so far adopted by standard writers on education, that little is required beyond the statement of them. One is, that education is a threefold development. It regards the body, heart, and mind. It deals with the physical, the moral, and the intellectual. The education of the body begins before birth, in the care of the mother for her health, and it precedes the education of the heart only in this respect. The moment light breaks upon the physical eye, a moral twilight glimmers upon the soul. Every drop of food, that goes to nourish the body, leaves an impression upon the heart, long before consciousness works in the mind. Soon, however, the intellectual germ appears, and from that time the triple process of development, perfectly simple in itself, becomes an intricate study for the parent, and demands the most delicate care. The element of life, conscience, and thought, may be deadened by neglect, or it may be wrought into a power of the highest beauty, the purest virtue, and the intensest energy. It is the end of education, to strengthen and expand this element. Once, and until within a few years, the theory of education was different. Development was only thought of as an order of growth in plants. The teacher was not required to be an educator. With him, the body was a sort of good-for-nothing necessity, that might be kicked and tortured at will. It was of little use in the school-room except as a machine through which the memory could be reached. Con-

science was permitted to exercise its spiritual vocalities, and thereby strengthen itself, only in the Sunday school, and then but once a week. The intellect was deemed the all in all, and even this was forced to expend itself on memory-lessons, or amuse itself with goose-quills and slate-pencils. The idea of *educating* a child never entered a teacher's brain. To impart knowledge without the means of using it, was the utmost to which he aspired. The committee were content if a sum was worked, or a sentence parsed according to the rule, the reason of the rule being of no consequence. The need of making the mind self-creative, by teaching it to think, and to think in subordination to an educated conscience, and this, too, as the great end of common school education, was a discovery reserved for the present. Once, an education could be *finished*, as many a boarding-school victim yet lives to attest; now, it can only be *begun*, and it ends with this life to begin again in the next.

Another proposition might be taken for granted: every person has a right to such an education as we have defined. He is a living being without any volition of his own. He comes into the world physically helpless, and the wants of physical nature are supplied. All the arrangements of society are adapted to this end. If the parent be dead to the yearnings of love, or deaf to the voice of duty, or a slave to the despotism of poverty, the child's claims to support are heeded in other directions. The right to live is absolute and unquestioned. There is no sacred river, haunted by reptile deities, to swallow up the victims of parental vice or penury, under the plea of state necessity. No human bird of prey can rightfully devour its young to save it from starvation, even though stung by the instinct of prevision. Infanticide takes the form of murder, and the law, if it can save and does not, becomes, to all intents and purposes, an accessory before the fact, as much so, as if it had been consciously by acting in the person of any of its proper agents. The moral claims of the child are no less founded in right than its physical ones. The voice of theology proclaims all human beings who have a sense of right and wrong, accountable to their Creator. The human law, too, holds them fast to its requirements. Moral responsibility is a part of their intelligent nature. They have the same indubitable right to immunity from mental and moral degradation that they have to protection against starvation. Legal responsibility presupposes the ability to meet it. A duty exacted must be made practicable, or the exaction of it is a caprice of the most heartless despotism. A state law that should require every citizen, under severe penalties, to pass into Boston daily, through a labyrinth of dark passages running below the bed of the river, and at the same time should forbid him a guide, by whose aid alone he could thread the inextricable windings, would be a fair illustration of that legislative short sightedness or

iniquity which seeks to render its own exactions impossible, or at least neglects to make them practicable. There can be no objections against education as now understood. It will not appear strange that many well meaning persons have been found opposing schools in their respective States, when it is considered, as already intimated, that the true theory of education is a recent discovery. We certainly are not prepared to say that no education would have been better than that which passed for it, and yet passes for it all about us. The honest Pennsylvanian may have been over discreet when he refused to have his son taught penmanship, assigning as a reason that, if able to write, the boy would also be able and likely to become a forger; yet his remark contained a wholesome rebuke against the skeleton form of education then in vogue. A theory of education which has for its end the triple development of the human powers, meets every possible objection. It is easy to see that, if made universal, it would change the whole face of society. If every child, without exception, could be subjected to its process early enough in life, humanity would begin to put on nobler forms even in our day, and be prepared to hold communion with the higher thoughts of Christianity. A merely physical development, such as at times has been regarded as the acme of human ambition, would produce an external object of goodly appearance, but that object would walk over the earth, only superior to the untamed hero of the brutes in its erect posture. A merely intellectual development would give man the power to grasp the universe as he does now, but his rule would be the despotism of evil. A merely moral development might ensure virtue a stand-point, but it would rob it of motive, and leave it a beautiful but humiliating negation of itself. A development of the intellectual and physical power, in total disregard of the moral, would place the soul of a fallen angel in the body of a giant; while that of the moral and physical to the neglect of the intellectual, might prolong the life of virtue, but only to keep it timidly in known and beaten paths. The moral and intellectual, unaided by the physical, would soon wear itself out in the intensity of its effort to work wonders without the proper mechanism. Fortunately, the three powers have been more or less combined in the different epochs, and man has therefore been saved from laying violent hands on himself. Yet, the most important of the three has been strangely neglected. Moral development has not kept pace with the intellectual. Educators see this, and their energies are now pointed in the right direction. The glory of this age must be, to bring every mind within the sphere of the new influence. The voluntary principle, as we shall proceed to show, will never do this; and to continue it, will be to deny, practically, what in theory is generally conceded.

The voluntary principle has at no time succeeded in gathering all the children into school. This is one of the standing facts in all the educational reports that are made annually by State superintendents and school officers. It is, too, the most startling fact recorded in them. Nor is it confined to new States, where systems of popular education are struggling manfully through the earlier stages of existence. It might be expected in the great West, where population from all parts of the known world crowds faster than systems can be wrought out, or school-houses built, and in the South, where plantations cover vast areas, and people are scattered sparsely over the country. The fact is equally apparent in the old States. New England is not exempted. Our own State, the mother of common schools, is cursed with the delinquency. Those who will be likely to read this article, are more or less familiar with the reports of the late Secretary of the Board of Education. That gentleman has done more than any other man to bring our educational system up to the highest possible standard, and his twelve years of incessant labor constitute the most brilliant era in our educational history. He has mastered the theory of education, and left the results of his official life, as a legacy of surpassing value, to his gifted and equally earnest successor. We invite attention to some of the details of his twelfth and last annual report, which was for the year 1848.

In that report, it is stated that, of those supposed to be wholly or mainly dependent upon the common schools for all the school education they will ever obtain, there was an unbroken and total absence, in summer, of 42,960, and in winter, of 29,413 children; that is, says Mr. Mann, there was this number of children who, respectively, during the summer and winter terms, were not brought for a day within the influences of our schools. It is also stated that, of the 204,436 children dependent on the common schools, there was an average absence of 81,390 during the summer, and 60,558 during the winter. In view of these facts, Mr. Mann remarks, that "reason and argument have as yet failed to work a reform," and that, "though slight improvements are exhibited from year to year, there is ground to fear that the disease is too chronic and deep-seated to yield to any thing but more energetic treatment."

The first and recent annual report of the new Secretary tells the same story. From this it appears, according to returns from 315 towns, that there are 215,926 children between four and sixteen years of age, in the State. It also appears, that the average attendance upon school, during the last year, was only 134,734. Here, then, are 81,000 children to be accounted for. It is not supposable that all of them staid out of school the whole year; but the returns do not enable us to form very definite esti-

mates on this head, and Dr. Sears himself, is not so explicit as might be desired. Many of those, reported habitual absentees, are under five, and a portion of them over sixteen. He says of the former that, *if they are well cared for at home*, it may be a question whether either they or the community, will, in the end, lose any thing by their absence; and, of the latter, that it would be hardly just to represent them as unbenefited by the provisions for their education. The *if*, in the first case, indicates due caution on the part of the Secretary. The probability that a formidable proportion of these absentees are *not* well cared for at home, will be considered hereafter. The fact of non-attendance is what we seek to get now. Deduct from the 81,000, who either do not attend school at all, or who attend irregularly, the 37,000 reported at private schools, and 43,350 remain to be accounted for. The Secretary is sanguine that more definite information will show, that by far the larger proportion of those said to be out of school, do, in reality, attend a part of the year. Yet, after all allowances, he is of the opinion that there is among parents a culpable neglect in regard to the education of their children, and that, even if a more careful examination will reduce the numbers who are reported recreant to their trust, the case of the remainder will appear in a worse light than before. "Were we to seek them out in their homes," he continues, "we should have before us the revolting sight of many abodes of poverty, and vice, and wretchedness, where the children of the household are in a state worse than orphanage." He says that parents, teachers, and committees, have, in this regard, a great work to perform. We say, in addition, that legislators have a greater work to perform. In other States, especially in New York and Pennsylvania, there is a like proportion of non-attendance and irregular attendance. In some of them, the evil swells up and blackens into a more startling aggregate.

The immediate causes of the delinquency deplored, are not easily reached. Precise information on that point can only be drawn from more minute and more delicate investigations than any that have yet been attempted. Statistics will by and by unfold these causes, and it will then undoubtedly be seen how easily they might have been obviated, if not wholly removed. Meantime, let us endeavor to form some idea of the consequences which flow out upon society from an overweening confidence in the efficacy of the voluntary principle. Facts have recently come to light that appall the stoutest hearted. Those of us, who were in the habit of consulting the London police books for developments of crime, almost too revolting to be read in the hearing of sensitive persons, were not prepared to recognize a similar condition of things in our own country. Yet the exposure is out in all its hideous details, and it becomes us to meet the

facts like men of courage and resource, not like cowards who lack nerve to look great social evils steadily in the face. We refer to the last annual report of the chief officer of police in the city of New York. It is an authentic record of juvenile idleness, vagrancy, vice, and crime. Thousands and thousands of children are plunged into the grossest excesses. Many of them have parents, many of them are orphans, but nearly the whole of them are outcasts from home, or the recipients of home-vices that make them worse than outcasts. They have no idea of education even in its lowest form, never see the inside of a school-house, vegetate in the streets like poisonous plants, and take lessons for the State prison in brothels, gaming-houses, drinking-shops, and other haunts of crime. "Their numbers," says the Chief of Police, "are almost incredible, and to those whose business and habits do not permit them a searching scrutiny, the degrading and disgusting practices of these almost infants in the schools of vice, prostitution, and rowdyism, would certainly be beyond belief. Left, in many instances, to roam, day and night, wherever their inclination leads them, a large proportion of these juvenile vagrants are in the daily practice of pilfering, wherever opportunity offers, and begging where they cannot steal &c. In addition to which, the female portion of the youngest class, those who have only seen some eight or twelve summers, are addicted to immoralities of the most loathsome description." This is an awful picture. Yet there is every reason to think it far short of the reality. The report states that, in eleven of the city districts, not less than three thousand children come within the description, and that two-thirds of them are girls, between eight and sixteen years of age. But a more terrible fact must be known. Hundreds of parents absolutely drive their children into scenes and practices of crime, in order that they may idle away their time on the means thus secured. To use the expressive language of the officer, who deserves lasting eulogy for his boldness in exposing the sins of the people, their parents sell the very bodies and souls of those in whom their own blood circulates, for the means of dissipation and debauchery!

We might extend our references to this report, but enough is shown to set thought in the right direction. What is fact in the city of New York, is fact in other great cities. Children are growing up in formidable numbers without any education whatever, and the results are precisely what might be expected. If every city in the Union could have its uneducated children catalogued, who would read the sum total of present and prospective iniquity fairly inferable from the long list of names, and dare to say that any school system is right which permits such a condition of things? The State of New York has a free school system. Vast sums of money are voted and expended every year to sus-

tain it in vigor and usefulness. School-houses are going up rapidly all over that great State. Their doors are thrown wide open to every child. On them, however, as on those of every other State, are written, "YOU MAY COME IN OR YOU MAY STAY OUT, JUST AS YOU PLEASE." School returns everywhere show that thousands please to stay out, and the police records of all cities show that they stay out only to be curses on society. If the children were compelled to attend school, or rather if their parents or guardians were compelled to send them to school, and this at an age early enough to become the proper subjects of the developing process, juvenile crime would cease to be one of the necessities of even large cities. In the majority of cases, certainly, the parents can be teachers. They, and not their offspring are responsible for what springs from ignorance, and they ought to be made to feel this responsibility every time the innocent victim of their cupidity or neglect, falls into the pit-holes of the law. Children, as a general thing, do not stay from school of their own accord. Truancy is far less common than is imagined. There is hardly a child living that may not, by timely parental effort, be made to love school, when the school is what it should be. This is a momentous fact. Of the thousands of boys and girls in the city of New York, who are maturing their bodies and souls for every species of defilement, it is doubtful if one could have withstood the kind and loving advice of a mother who felt right in this respect. The law is bound to step in with its labor of love where the parent is delinquent, and at least endeavor to prevent the crime which otherwise it will be compelled to punish.

The New York developments have produced a wholesome excitement in the public mind. The pulpit has taken fast hold of the matter, and there can be little doubt that its warning tones will be heeded. The press becomes eloquent under the withering exposure, and its voice, if loud enough and stern enough, and uttered in the right direction, will bring legislators to their senses, and ensure something like proper action. Schemes to remedy the tremendous evil, now officially made known, are suggested, but there seems as yet to be a pusillanimous dread of taking the bull by the horns. All kinds of philanthropic influence are urged, and with strict propriety too; but the necessity of that only efficacious philanthropy, that which shall go into the houses and compel parents to deal justly by their children, is not yet urged home upon the people as it should be. Houses of industry are well. Houses of correction are well. Reform schools are well. Jails and State prisons are well. Humane societies, into whatever ramifications they branch off, are well. Our own State is alive with institutions of this kind. The annual reports of their officers demonstrate their usefulness. The legislature has done a great and good thing in its encouragement of

all such means of blessing the people. Yet, after all, the object sought is not attained, and this because the axe is not laid at the root of the tree. The fruit upon the branches is knocked off, and devoted to destruction, only after its deleterious qualities have done their work. A good tree cannot bring forth evil fruit, nor can a bad tree bring forth good fruit. The injunction is that the last be cut down and cast into the fire.

We have before us the last report of the Trustees of our State Reform School, and it shows that the State has done wisely in building up such an institution. It shows us many things of importance in this discussion. In the first place, the school is one of *reform*. Every child sent there, has done something to require reform. The institution has been in operation but little over a year, and 334 boys have already found their way within its walls. On the first of November, there were 310 inmates, the maximum number it was designed to accommodate. We quote from the report:

"It will be for the Legislature to decide, what further steps, if any, shall be taken to provide for the *many fit subjects for such an institution, which still abound* in our midst, and most especially in the purlieus of our cities and large manufacturing towns. . . . We can, already, in looking over our three hundred boys, select not a few who are giving hopeful evidence that they have been *stayed in their career of vice and crime*."

The lines italicized show that not a few have given evidence of reform. So far, so good. They also show that other fit subjects abound, and that the buildings must be enlarged to accommodate all who need reform. We say, let them be enlarged to any extent necessary to effect the object. But how much wiser it would be for legislators to go to work to remove all necessity for such an institution. If they would pass a law compelling every parent to place his children in the common schools at the proper age, or take it upon himself to educate them at home or in private schools, they would soon be able to number the Reform School among the things that were.

Stubbornness is a principal cause of commitment to this institution. One out of every three cases reported, comes under this head. The Superintendent says it covers many other crimes, and that, "generally, there is more hope of reform in a lad guilty of some petty larceny, or even of a higher offence, than in the really stubborn child, made so by injudicious parental training. We are told further, "that many boys have been led into theft under strong temptations, frequently owing to parental neglect, who readily yield to wholesome discipline and instruction, and to the parental care exercised over them in the institution." Again, it is stated that "one great cause of crime is *truancy*, and that the incorrigible truant, who has become familiar with horse-racing,

the bowling-saloon, theatrical exhibitions, and other similar places of amusement, debauchery and crime, is a most unfavorable subject for reform." These are stubborn facts, and they are not to be slighted in this discussion. If it be difficult to reform children who have become criminals from the causes assigned, it is the duty of legislators to see that stubbornness is eradicated, and truancy prevented, before either of these vices takes a worse form. Petitioners from different parts of the State are asking the legislature to establish a reform school for girls. This the legislature is bound to do. We wish the people would see a little further, and petition their law-makers to establish common schools on the true basis.

Another important fact appears upon the report we are considering. Of the 334 boys who have been committed to the State Reform School in the space of about a year, 320 were between the ages of seven and sixteen, and 166 were either foreigners or of foreign parentage. Now, it has been the policy of our national government to encourage foreign emigration, and it is not our intention to say a word against so philanthropic a policy. It is right that a free country, blessed with liberal institutions, should receive into its bosom the victims of oppression from other shores. Let them continue to come, as they are now coming, by tens of thousands almost, at a time, and let them spread over the broad land in all directions. There can be no danger in this policy, provided we are true to ourselves and to them. This mass of foreign ignorance must be taken, the moment it touches our shores, and converted as soon as may be into the instruments of good citizenship. A shrewd calculator has put the number of immigrants, that came here between 1790 and 1840, at something over two millions, and it is known to every one who looks about him, that foreigners are now coming here faster than ever. Upwards of 200,000 arrived at New York during the last year. It appears from a census of Boston taken a few years ago, that about one-quarter of its population is foreign. Two-fifths of the whole population of the city of New York are foreigners, and this class composes one-eighth of that State's population. What is still more important is the fact that, of 239,564 foreigners entered at the custom-houses of the United States in a single year, no less than 57,000 were under fifteen years of age. Here then is a fact for legislators to ponder. Instead of passing laws excluding these unfortunate beings, most of them at least, from the benefit of our institutions, let them devise a more practicable way than now exists, to Americanize them, and make of them good citizens. Of the 57,000 foreign children, who came to our land in one year, it is impossible to give the history. As they were not required to attend school, and as the parents of a large proportion of them had no correct idea of the value of school education as

it is now understood, it may safely be inferred that thousands of them found their way, in process of time, into houses of correction, jails, and State prisons. The returns of our own jails and houses of correction, for the last year, may furnish a clue to the mystery. The whole number of prisoners, exclusive of debtors, was a fraction below 10,000. Of these, 1,500 were under age. Another clue may perhaps be found in the returns from alms-houses for the last year. It appears that 24,892 persons have been relieved or supported as paupers to the State. There were 14,000 State paupers, and 10,000 of these were foreigners, mostly from England and Ireland. The causes of pauperism are now pretty generally known to be, in this country at least, within the control of correct educational influences. The habits of our foreign population, generally, are not such as to exempt the 10,000 State paupers of that class from suspicion of "injudicious" training, or something worse, in early youth. We do not know how many of these foreign paupers are children. Look at the subject in any light we will, the conclusion cannot be avoided, that forced education is the only remedy for the evils now so universally deplored. Its difficulties are many and great, but we believe that they can all be obviated, and an educational system established to meet the necessities of the case. We shall endeavor to show how, at another time.

Cambridgeport. F. S.

PLYMOUTH COUNTY TEACHERS' CONVENTION.

Bridgewater, January 24, 1850.

Pursuant to a call issued by Messrs. Tillinghast, of Bridgewater, Jenks, of Middleboro', Cornish and Hunt, of Plymouth, a large number of the teachers of Plymouth County, and of others interested in the cause of education, assembled at the Town Hall in Bridgewater, to consider the proposition of establishing a County Teachers' Association; in accordance with a law of the Commonwealth, which provides that every such association shall receive $50 per annum from the State treasury, on certain conditions.

At about 10 o'clock, A. M., the meeting was called to order by Mr. Tillinghast, of Bridgewater, and S. L. Loomis, of North Bridgewater, was called to the Chair, and R. Edwards, Jr., of Bridgewater, was chosen Secretary pro tem.

Mr. Tillinghast and Messrs. Hunt and Cornish, of Plymouth, were appointed a committee to report a plan of organization. While the committee were preparing their report, remarks were

made by several gentlemen concerning the purpose for which the meeting had been called. The report of the committee was adopted after some little discussion, and the Association proceeded to elect officers for the ensuing year, as provided in the Constitution just adopted.

The balloting resulted in the choice of the following gentlemen to fill the various offices of the Association:

President,

N. TILLINGHAST, of Bridgewater;

Vice Presidents,

THOS. P. RODMAN, of Bridgewater,
W. R. ELLIS, " Kingston,
WM. ALLEN, " E. Bridgewater.

Secretary and Treasurer,

R. EDWARDS, JR., of Bridgewater;

Executive Committee,

J. W. P. JENKS, of Middleboro',
J. H. HUNT, " Plymouth,
A. H. CORNISH, " "
S. L. LOOMIS, " N. Bridgewater.

After the transaction of some further business, it was voted to adjourn to 1 1-2 o'clock, P. M.

In the afternoon, the Association was called to order by the President, and the Secretary read the Journal of the morning session. Rev. Mr. Bradford offered a prayer, invoking the Divine blessing upon the deliberations of the day.

The President here made some remarks of a cheering character. The gathering was much larger than he had anticipated. He was glad to see that so many were disposed to engage in an effort to elevate the profession of teachers in Plymouth County, for hitherto, the County had not, to say the best, been the foremost in the cause of education. He had been a teacher in the County for ten years, and during that time there had been but one educational meeting, continuing for so long a time as two days, held in it.

He would take the liberty of suggesting to the members of the Association, as subjects preëminently worthy of the attention of practical teachers, the two following questions: "How may we excite in the minds of our pupils an interest in the studies which they are pursuing?" And "How can we best secure a proper and healthy state of public sentiment in our schools?"

Mr. Colburn, of Bridgewater, submitted to the consideration of the Association, a form of petition, to be presented to the Leg-

islature, asking that a knowledge of the principles of Physiology be required as an essential qualification in the teachers of the common schools throughout the State. On his motion the Executive Committee was entrusted with the duty of presenting the petition to the General Court.

Among the teachers assembled, there was perfect unanimity of expression in regard to the subject of this petition; it was signed by all present.

On motion of Mr. Hunt, it was voted to invite all reporters of newspapers present, to take a seat at the table.

On motion of Mr. Rodman, voted to adjourn at 4 1-2 o'clock, and reässemble at 6 1-2, P. M.

The Association then proceeded to listen to a lecture by the President, upon the subject of method in imparting instruction. It was of a very sound and practical character, the result of long and careful observation upon the effect of various modes of teaching.

The points discussed were mostly illustrated from arithmetic, but the principles were of general application. Every arithmetical question, said the lecturer, is, in reality, based upon the principle of right, and the pupil should be required to recognize this principle in the solution of the question. He should contemplate the relations of the persons or things concerned, until he sees clearly why, on the principles of justice and rectitude, he performed his operations, and obtains a given result. In this manner only shall we cultivate independence of thought in the pupil; and prepare him to go forth into the world and to grapple with its realities. No answer should ever be received without proof, and the proof, properly presented, should be implicitly relied on; neither the answer in the text book, nor the decision of the teacher, should be admitted as a substitute for it, or be allowed to supersede it.

After the lecture, followed an interesting and animated discussion of some of the principles advanced in it. This was in accordance with the desire of the lecturer, who had invited the teachers present to express their opinions, fully and freely, upon all the topics considered. All seemed, however, to entertain, on the material points, views perfectly coincident with those advocated in the lecture.

Besides the special topics of the lecture, other subjects were considered at some length in the discussion. Among these, the most prominent was the subject of text books. Some of these were criticized quite severely by some of the members, and defended by others.

Greenleaf's Arithmetic was spoken of with considerable freedom. During the discussion, it was voted that all persons present be invited to participate in it. The debate was conducted

by the following gentlemen: Messrs. Rodman, of Bridgewater, Loomis, of North Bridgewater, Colburn, of Bridgewater, Hunt, of Plymouth, Colby, of Middleboro', Stone, of Abington, Senter, of Abington, and Sanford and Edwards, of Bridgewater. So interested did the Association become in these proceedings, that the time of adjournment was postponed from 4 1-2 to 5 o'clock.

On motion of Mr. Loomis, it was voted that no member speak in discussion longer than ten minutes at one time.

Voted to adjourn.

EVENING SESSION.

The Association was called to order by the President at 6 1-2 o'clock, according to adjournment.

Mr. Sanford, of Bridgewater, presented the following preamble and resolutions:

Whereas the object of this Association is the mutual improvement of its members, in all those methods of instruction best adapted to develop the moral and mental powers of those pupils committed to their charge, and best suited to storing their minds with such knowledge as shall render them the best citizens: And,

Whereas, in our opinion, that discipline which is least based upon corporal punishment and fear, and most based upon love and respect, and a high principle of right, is the only discipline which, as teachers, we should seek to establish in our schools: And,

Whereas we believe that the best method of conducting recitations in our schools is, in many cases, misconceived by teachers, or so conceived as to defeat the usefulness of the exercise: Therefore,

Resolved, That the discussion of this Association be directed to the two following topics:

1st. The best method of establishing and sustaining such discipline in our schools;

2d. The best preparation for hearing recitations, and the best method of conducting them.

On motion of Mr. Colburn, the preamble and resolution were unanimously adopted.

Mr. Hunt introduced the subject of a Teachers' Institute in Plymouth County. He would like to know how many of those present could probably attend such an Institute, to be held somewhere in the County during the ensuing spring. The further consideration of this subject was deferred until after the lecture.

The song entitled "God speed the right," was then sung by the "Normal Choir," in a chaste and impressive manner.

After the singing, the President introduced to the Association Rev. B. Sears, D. D., Secretary of the Board of Education, who favored us with a sound and eloquent address upon the various agencies which influence the character of our schools. He discussed, briefly, the importance of faithfulness on the part of com-

mittees and parents, in making the best use of the facilities afforded them by the State. The State, he said, can only assist; the great burden of the work of training the young falls upon those immediately concerned. But the greater part of this truthful and stirring lecture was devoted to the most important of all agencies—that of the teacher himself. In the mere intellectual part of his labor, the teacher has two kinds of work to do. He must develop the faculties of the pupil, and impart useful information to him. God has so kindly arranged the powers of the mind, and their relations to external things, that either of these two processes can best be carried on in connection with the other. In imparting instruction in any particular science, the teacher should begin with that fact which contains the germ of the science, and all future steps should be expansions or evolutions of the principle contained in the germ. No extraneous facts should be brought as an assistance to the course of induction. The whole superstructure should rest upon the first principle. By way of preparation for the faithful discharge of his duties, the teacher should study carefully the philosophy of the juvenile mind. He should mark the order in which the faculties develop themselves, and should shape the order of subjects in his instruction accordingly.

At the close of his lecture, we were favored with another song by the choir. On motion of Mr. Loomis, the Association took a recess of ten minutes.

Mr. Sanford moved that his resolution be considered to-morrow, the subject of discipline in the morning, and that of hearing recitations in the afternoon. This motion was carried.

Mr. Hunt again brought up the subject of an Institute. Dr. Sears explained some of the circumstances concerning institutes. In many places, and generally in this part of the State, the people had received the teachers who assembled at the institute into their houses, free of charge, and considered themselves as "getting the best of the bargain."

Mr. Rodman moved that a committee of one from each town be appointed, to correspond with a gentleman selected for the purpose, in regard to the number of persons in their respective towns who desire to attend an institute in the spring. On the passage of this motion, the following gentlemen were appointed on this committee:

W. R. Ellis, Kingston; Andrew T. Magoun, Pembroke; A. H. Cornish, Plymouth; Harrison Staples, Middleboro'; William B. Edson, Duxbury; John H. Bourne, Marshfield; William Allen, East Bridgewater; James Howard, West Bridgewater; Charles H. Perkins, Plympton; Charles W. Belcher, Scituate; Perez Turner, 2d, Hingham; R. F. Copeland, Hanson; W. A. Stone, Abington; Mr. Tower, Hull; Thomas P. Rodman, Bridgewater.

All information to be addressed to J. W. Hunt, at Plymouth, who is Chairman of the Committee.

Mr. Edwards moved that the Executive Committee be instructed to enter into correspondence with the proper officers of the Associations in adjoining counties, on the subject of an annual meeting of all the Associations. The motion was carried unanimously.

Voted, That the session to-morrow begin at 9 o'clock, and that the lecture be heard at 10 1-2, A. M.

Voted to adjourn.

MORNING SESSION, JAN. 25th.

The Association was called to order by the President, and the journal of the previous day read by the Secretary. Prayer by Rev. Mr. Rodman.

The first topic in Mr. Sanford's resolution of yesterday came up, and the discussion on it was of a very able character, and was conducted in the best spirit.

On the subject of corporal punishment there was great unanimity of opinion. It was universally conceded, that the services of this "officer in the educational army," should be dispensed with, whenever they can be, consistently with good order. It would afford the Secretary much gratification to report the debate in full, but his limits will not allow of his doing so. The participators in it were Messrs. Rodman, Loomis, Sanford, Jenks, and Hunt.

James Ritchie, Esq., of Roxbury, was, at the proper time, introduced to the Association by the President. He began his lecture by a humorous description of the house in which he attended school, and after thus putting every one in good humor, he passed to the consideration of graver subjects. He dwelt with very proper emphasis on the necessity of humility in the teacher. He should not be puffed up with his knowledge or importance; of this there is great danger, particularly in a retired community. It was a very interesting address, full of good thoughts, and these were put together with much skill.

After the lecture, the whole Association united in singing "Old Hundred," and all seemed to drink in the spirit of deep reverence and adoration it breathes forth. The discussion was then resumed and continued with much interest till the time of adjournment. Rev. Mr. Brigham, of Bridgewater, and Mr. Colby, of Middleboro', with the gentlemen already mentioned, conducted the debate.

Voted to adjourn to 2 o'clock, P. M.

At 2, P. M., the Association was again called to order by the President, and favored by the choir with a song. The following resolutions were adopted:

By Mr. Colby; Resolved, That we consider it the duty of parents to visit frequently the schools where their children attend, as one of the best means of securing that hearty sympathy and coöperation on their part, which the best interests of our common schools demand.

By Mr. Loomis; Resolved, That the Plymouth County Teachers' Association tender its thanks to Mr. Tillinghast, Dr. Sears, and Mr. Ritchie, of Roxbury, for their able and deeply interesting lectures.

By Mr. Hunt; Resolved, That we, the members of the Plymouth County Teachers' Association, tender our *warmest thanks* to the citizens of Bridgewater for the *noble generosity*, and *hearty sympathy* which induced them to throw open for our use, *free of expense* to us, their very pleasant and commodious Town Hall, and to receive us with their usual prompt liberality and kindness, without money or price, into their hospitable homes.

The second topic in Mr. Sanford's resolution next came up; on the best preparation for hearing recitations, and the best method of conducting them. On this question Dr. Sears was called out, and made some excellent remarks on professional reading. He recommended, first, the biography of eminent teachers; second, general literature, with a professional eye; third, history, with particular regard to the state of education in different countries, and at different times. This discussion was continued by Messrs. Rodman, Sanford and Senter, in an animated manner. The time for the departure of the cars brought the deliberations to a close. Nothing had been wanting to make the session interesting and profitable.

Notwithstanding the rain and the bad state of the roads on Friday, the 25th, the hall was well filled through the day. The constitution was signed by 115 persons. We hope to have a still larger gathering at the next semi-annual meeting.

Let the teachers of Plymouth County be faithful in sustaining their Association, and, through it, the great cause of Popular Education.

RICHARD EDWARDS, Jr., Secretary.

WINDS.

We are indebted almost exclusively to modern science for the light that has been thrown upon this department of physical geography. The philosophers of our own age have ascertained, to a great extent, the origin of the winds the principles which regulate and determine their course, and the important offices which they fill in the sublime system of nature. The grand outlines of a comprehensive system have been sketched; the principal ultimate laws have been established. A large amount of details, necessary to an accurate and minute analysis is

yet to be furnished. These, however, by reason of the extensive arrangements made both in Europe and this country, for prosecuting investigations, will be rapidly accumulated.

We purpose in this article to present a brief abstract of the theory of winds and currents as developed in Guizot's admirable treatise on "The Earth and Man."

The disturbance of the equilibrium of the atmosphere is the origin of the winds. This disturbance is effected by heat. A column or layer of air on being heated, is expanded; the particles are rendered less dense, and they ascend. Cold air from adjacent layers rushes in to supply their place, and this motion constitutes wind. This motion is gentle or violent, according to the intensity of the heat. Thus, in our latitude, on an island or the coasts of the ocean, we are refreshed during the hot days of summer with the *sea-breeze*. The land being more readily heated than the sea, the atmosphere above the land becomes more highly rarified and ascends; the cooler air from the sea rushes to the coast to supply its place. On the contrary, the earth, radiating heat more rapidly than the water, soon becomes the coolest; the atmosphere above the sea ascends and that from the land moves to supply its place; this motion constitutes the *land-breeze*.

By this same mode of reasoning, on a much grander scale, we arrive at the origin of those natural phenomena, the great auxiliaries of commerce, the *trade winds*. Let us for a moment suppose the earth to be stationary in its orbit. The atmosphere over its equatorial belt is subjected to the continual rays of a vertical sun; it, of necessity, becomes heated and expanded in a much higher degree than the adjacent layers, in the northern and southern hemispheres. Here, then, we shall have an upward current of rarified air, and a horizontal current of cold, both from the north and south, coming to supply its place. Were the earth, then, stationary we should look for a wind blowing from the north, and another from the south. But the earth revolves daily from west to east; and this rotary motion causes these currents to deviate from their originally direct course.

The speed of rotation at the poles, compared with that at the equator, is as nothing. A current of air, therefore, starting from the polar regions, will meet with other layers, as it advances towards the equator, possessing a rapidity of motion greater than its own. Its progress will accordingly be slightly retarded. This retardation gradually inclines the current coming from the north in a direction opposite to that of the earth's motion, that is, to the south-west: the current advancing from the antarctic regions is in the same manner inclined towards the north-west: these two currents, the one blowing from the north-east and the other from the south-east, uniting in the zone of the tropics, combine to form a wind blowing regularly from the east. And thus we have the great equatorial *trade wind*.

In the Pacific ocean, the trade wind blows uninterruptedly during the year from the western coast of America to Australia. The trade wind of the Atlantic, by reason of the proximity of the continents, is felt much farther to the north. In the Indian ocean, the interposition of the land interrupts and confuses the action of the regular trade wind. The currents here assume the form of periodical winds, or monsoons; that from the south-west blowing from April to October, and that from the north-east blowing from October to April.

The mass of heated air which rises over the regions of the tropics, on reaching the higher latitudes, possesses a rotary motion more rapid than that of the contiguous layers; that is, it is a little in advance of the earth's motion at each place. This produces a gradual inclination from the direct course north, which, at length, results in a regular wind blowing from the south-west in the northern hemisphere, and from the north-west in the southern, which are known as the return trade winds.

The influence of the winds on the climate and productions of a country is of vital importance. They moderate and soften the severities of the winter of the high latitudes, and alleviate the intense heat of their summers; and thus equalize the temperature of the continents and oceans. They are the distributors of rain, and bear on their wings the refreshing and fertilizing vapors of the sea, which, with unstinted bounty, they bestow upon the parched land. Regions remote from the sea-coast, and apparently destined by their location to remain merely barren deserts and heaths, by the regular and welcome visits of the winds, are made to bud and blossom with luxuriant vegetation. The study of the phenomena, attending the distribution of rain by the winds, is one of the most interesting in physical geography. We have space only to glance at some of the results of these investigations of philosophers, some of which, without a knowledge of these laws, would be accounted anomalies.

South-west of the Andes of Bolivia, there is a long, narrow strip of land, on the very coast of the Pacific, known as the desert of Atacama. "Not a drop of water comes to refresh this thirsty land, though lying upon the sea-coast, and under the same latitude as the plains of Upper Paraguay, which is inundated with rain." On the coast of the Caribbean sea is the city of Cumana, which, though situated in "the midst of the region of the tropics, where the rains are so abundant, in spite of its maritime position, receives only eight inches of water, while very near it, a little farther south-east, in Guyana, there is a fall of more than two hundred inches." The table-lands of California are dry and parched, while the valley of the Mississippi, much farther from the ocean, is visited by abundant rains. It is only by knowing the laws which govern the winds that these exceptions can be accounted for.

THE

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SOME OF THE DEFECTS IN EDUCATION.

Much has been said and done of late to bring the importance of education into prominence of view before the public. No pains have been spared to expose and eradicate inveterate errors, and to seek out and introduce improvements in the modes of conveying instruction. The *teacher's* duties have been accurately defined, and his responsibilities duly weighed. Books, maps and philosophical apparatus have been multiplied; school-houses built; modes of discipline changed, and schools reorganized: — in a word, every thing that pertains to the mechanical part of instruction, has been steadily improving.

But while the outward, visible machinery of education has thus been constantly approximating to perfection, a corresponding advancement and elevation in the spirit that directs it, have not appeared. The true object of education is not, as a general rule, practically recognized. Many mistake the means for the end. They restrict the term to the cultivation of the intellectual faculties alone. In their view it becomes a mere mechanical process, that of making constant supplies of knowledge to the mind; while all that constitutes the vital principle —

"The very *pulse* of the machine"

of education is overlooked. Constant accessions of knowledge to the intellect, and an exclusive culture of the reason may make a learned pedant and acute logician, but such a course of procedure cannot fail to "send leanness into the soul." That education is alone worthy of the name which takes cognizance of man's three-fold nature — which seeks to develop, in just

proportions, his physical, intellectual and moral powers. Threads "of a triple color" are woven into the web of his existence. Body, mind and soul — these form

> ——— "a growth
> Of intertwisted fibres serpentine,
> Uncoiling and inveterately convolved."

These are the elements from whose mysterious union results that incomprehensible unit, man. Three factors, then, corresponding to these three parts of his being, and bearing a determinate proportion to each other, must enter into his education; and he who eliminates one of these, or changes the relation God has established among them, will surely vitiate and falsify the product.

It becomes, therefore, a profoundly important question for every parent, how he shall so mix these elements in his child that the mixture shall "give the world assurance of a man," and stand the test of time and eternity. We say every *parent;* for with the parent the *whole* responsibility of education must ultimately rest. By the very fact of becoming a parent, he has entered into tacit, yet voluntary compact with his offspring to give him such training and discipline as his complex nature and glorious destiny demand. God and men bear witness to the agreement. He cannot free himself from the obligations it imposes. He may think to shift the responsibility upon the shoulders of the teacher, but it is impossible. He can no more do it than he can annihilate that unit which he himself has added to the sum of human existence. Convenience, the principle of a division of labor, the customs and regulations of society may authorize him to call in the teacher as an *assistant* in the great work: he may even delegate his authority, so that the teacher may *thus far* stand *in loco parentis:* still the responsibility rests with the parent. He is bound to the discharge of his peculiar duties by those "unwritten laws" of nature which are "subject neither to eclipse nor wane," peculiar to neither place nor time, but which are binding in all places, and remain in force forever.

It is not strange that parents should evince much anxiety in regard to the mental and moral qualifications of those teachers to whose care they commit their children; but it *is* "*passing* strange" that any can reason so fallaciously as to conclude that they can divest themselves of all responsibility, and devolve it upon teachers. It is surprising what loose and erroneous opinions prevail on this subject. Many appear to think that the development of the moral nature can be kept in abeyance at pleasure; that they place a mass of *unformed* material in the hands of the teacher from which his plastic skill is to elaborate a perfect character. But it is certain, that, although

we may defer the education of the mind as long as we please, the time at which discipline of the *heart* commences, cannot be thus arbitrarily fixed. The development of the moral feelings *must* and *will* begin at a certain period. It does not lie in our choice to say whether it shall begin at this or that period of life. But it does lie in our choice to conduct to happy or unhappy issues. When the parents' hearts are gladdened by the first exhibitions of intelligence — when the speaking countenance gives unmistakeable evidence of the birth and activity of thought within the soul — when crowds of ideas, gained from the phenomena of the material world, begin to pour into the mind of the delighted child through every avenue of sense, then the education of his emotional nature — the development of his moral feelings commences. Then begins the restless play of that complex, invisible machinery that is destined to run forever. Then begins the period of the parent's responsibility. It is the formative period. The nature of the child is plastic. An act, a word, a look even, may tell with surprising effect upon the character, may leave an indelible impression. Thus the child who has scarcely seen half a dozen summers may have received the seminal principles of his future character from the care or neglect of his parents — may have imbibed an influence fitted to raise him to the fellowship of angels, or to degrade him to the companionship of brutes.

We have alluded to the three kinds of culture that must necessarily enter into all perfect education. The question naturally arises, Which must have the priority in time? The ancient Greeks insisted that moral culture should precede intellectual, and that physical culture should precede both. This course coincides so exactly with that which Nature seems to have marked out, that we are surprised that any should deviate from it. For months after the soul enters its material habitation, nature suffers it to lie almost dormant in its new home, while the body is very soon subjected to a most lively discipline. She immediately puts the child on a course of tentative efforts, the object of which is to give him a complete command over his bodily organism, and to establish a communication between himself and the material world. Eye, ear, hand, foot, voice, — all have to be *educated* before they can perform aright the parts she assigns them. Every muscle of the body has, in fact, to go through its preparatory course of trial and effort, and "graduate in the little university of motion" before it can become Master of her Arts. Now is the time for man, "the servant and interpreter of Nature," to prove his title to that high office. Now is the time for him to step in and assist her in perfecting the work she has so nobly begun. Every parent is under *moral* obligation to put his child on such a course of discipline as shall secure the most per-

fect physical health. Considered merely as the antithesis of disease'— the negative of pain and anguish,— health has an intrinsic importance that claims the attention of all: but when we reflect how intimately soul sympathizes with body—how dependent mind is upon material organization; when it is seen that physical health is the condition and groundwork of all *perfect* moral and intellectual health—that an infraction of its laws thus constitutes a three-fold crime and draws down upon the head of the offender a three-fold punishment, its preservation must be ranked among those 'primal duties' that 'shine aloft—like stars.' It assumes an importance almost infinite. It involves consequences not connected with this world alone, but which are to follow into the next.

We say, then, let the first few years of the child's life be principally devoted to the important work of laying a lasting foundation for firm physical health. Let nature take the lead, and man act as her "*minister et interpres.*" Let him study her laws of health and growth — "act upon her plan" of education. "Self-questioned where he does not understand." Above all let him not attempt to hurry her. While she is performing the mysterious rites of the *Bona Dea* in every secret recess of the physical frame, let him not impatiently and sacrilegiously interrupt her hallowed ceremonies and attempt to officiate in her place.

"Nature advances, never leaps!"

She never lays upon infant shoulders the burdens which are intended for maturer years. Some parents and teachers are possessed with a "most pitiful ambition" to have the youthful scholar exhibit intellectual accomplishments beyond his age. To this end the child's mental activity which, it may be, is naturally too intense, is increased by the most irritating stimulants: the mind is treated with tonics when it demands sedatives — furnished with fire, when it calls for water. Such a course is not only ruinous to the body, but it defeats its own purpose; it is suicidal. It precludes the possibility of intellectual greatness by ignoring the indispensable condition of attaining to it. We tremble for the fate of that child who is regarded by his parents and teachers as an intellectual prodigy. It will be strange, if he do not soon show some aberration from a normal condition of both physical and intellectual health. Nature does not look on quietly and see her counsels set at nought, her plans thwarted and her laws violated. She testifies her disapprobation in unequivocal terms. She quenches the fire of the eye, sends a weakness into the muscles, loosens the hinges of the body, gives a spasmodic action to the nerves; while

"from her workings, all the visage wans,"

and a general debility pervades the physical system; nay, if

the foolish, fond and infatuated parent persists in urging forward his ill timed work, she proceeds to extremities and sends idiocy or death as the catastrophe of this woful tragedy. How melancholy to see that fine physical organism

> " where every god doth seem to set his seal, "

shattered and destroyed — that mind which, with proper cultivation, seemed destined to outstep the limits of human knowedge, crushed under its own premature and unnatural growth.

What renders this fault peculiarly aggravated is, that this inopportune and impertinent work is often urged forward to the detriment or exclusion of a far more important one, which has a singular adaptation to this season of life. The capacity of the intellect for improvement increases with each revolving year;

> " The youth who daily farther from the east,
> Must travel, "

feels that every step he takes toward the western limit of life, weakens his susceptibility to moral impressions. It is not a mere figment of the poet's imagination that there is something holy in the little child.

> " Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come,
> From God who is our home. "

Stripping the idea of its poetic adornment, a residuum of truth remains. The soul is, at least, pure and unsullied; and if it have no indigenous virtues, neither has it indigenous vices. The sentiments of honor, virtue and generosity are then unbiassed by motives of crooked policy. Selfishness has not frozen " the genial current of the soul " or avarice petrified the warm affections of the heart. The host of passions which ripening years arouse to such fearful activity now slumbers. All circumstances conspire to aid the parent in the performance of a work which may last for life — for eternity. Now is the time to infuse into the heart a purifying element that shall keep it clean forever. *It can be done.*

> " The generous inclination, the just rule,
> Kind wishes, and good actions, and pure thoughts—
> No *mystery* is here. "

Every parent by a judicious course can secure all these. By disciplining the feelings, inspiring worthy motives, instilling a profound religious feeling and surrounding him with an atmosphere of moral purity, he may furnish his offspring with a whole armory of weapons of celestial temper, with which he can do successful battle with the temptations of life.

Before the child is placed at school, one lesson should especially be taught him: that is, the lesson of *obedience.*

We are convinced that this part of education cannot commence too early. The child that has seen scarcely two decades of months, can test the authority of its parents. We are surprised at the remark often made that "the child does not know;" it *does* know — often much more than it can express. Not having become acquainted with the contrivance of speech to express its ideas in abstract terms, it makes them known in a manner far more significant — in the concrete forms of deliberate acts. If unlimited sway be yielded to its will now, the parent must not complain if time rather strengthens than weakens its love of absolute power.

The lesson of cheerful obedience—we cannot insist upon it too strongly as a preparation for school and for life. It inheres, as a fundamental and necessary idea, in the very conception of a well developed character. The parent who does not instil this principle into the mind of his child, not only does not discharge his duty, but his neglect amounts by implication to an act of positive cruelty. The "days" of the child which if pervaded with the spirit of obedience would prove

"to be
Bound each to each by natural piety,"

and thus form a beautiful and symmetrical life, are but isolated and disjointed fragments to remind us how fair a structure may be ruined by the ignorance and carelessness of the architect.

There are some faults in the mental education of scholars which deserve to be mentioned: and here the teacher must come in for his share of censure. One of these is a want of thoroughness in the studies pursued at school. This charge cannot be made universally, it is true: but as long as a single school remains to which it is applicable, we should labor to exterminate an evil which is a serious obstacle to all real progress in knowledge. The law that regulates the growth of the body obtains also in that of the mind. Both require time to digest the food they receive: both require nutritious food and both are weakened by being habitually overloaded.

The parent is often delighted and is ready to give the teacher the proportionate meed of praise with the great number of pages the scholar goes over, or the variety of branches he pursues, without once asking whether he has wrought any ideas into the texture of his mind, and made them his property forever. This superficial skimming over a multiplicity of subjects without close study and careful thought, induces a mental dyspepsia that lasts for life. Habits of superficial study and thought which are formed by the early training of the boy, usually characterize the man. The understanding is weakened

and the power of concentration necessary for apprehending abstract truth destroyed. Such a superficial course gives the mind neither a comprehensive nor an analytic power, imparts to it neither the excellencies of the telescope nor those of the microscope. The images of near and distant objects crowd into the mind's eye indiscriminately, and thus it sees "a mass of things" but none distinctly.

'*Festina lente*'—make haste slowly—is an adage which should never be forgotten in the work of education. Intellectual progress must be slow from the very nature of the case; and injudicious efforts to accelerate it defeat their own object and only retard it. But there must be *constant* progress. In the words of the ancient painter "no day must pass without a touch of the pencil." Slowly and steadily does every *truly* great work move onward to its completion. The process cannot be hastened without imperilling the issue. The materials from which the Paradise Lost, the Divina Comœdia, the Iliad and Æneid were constructed, were not thrown together in haste and at hap-hazard: carefully, painfully, patiently, each word was selected so as to obey the necessities of the verse and the necessities of the high argument — to satisfy at once the rhythm of the line and the rhythm of thought. Days swelled to weeks, weeks to months and months to years; and still the great work was not completed. Yet each day added its "touch" and each week cast its mite into the treasury of the grand result!

"So build we up the being that we are."

Thus must the grand epic of the child's life be composed. — Each day must add its line, and each year its book.

Let it be distinctly kept in mind that this work of building up the child's intellectual "being" cannot be hurried. The memory may be stuffed to repletion, the mind may be crowded to plethora with dry, disconnected unmanageable facts; but this is useless, worse than useless, unless time be given for reflection. Omniverous readers are not always well-informed persons. The storing up of facts is of no use, unless the scholar be taught to detect and observe the workings of that centripetal agency that draws every fact to its central principle.

As early as possible the child should be taught to rely upon himself. Self-reliance is as essential to progress in study as to success in life. The question is, how shall this lesson be inculcated? We answer, the scholar must meet and grapple with difficulties single-handed. If you wish to weaken his mind, you can accomplish your point by studiously removing all obstacles in his path. There is such a thing as affording too many helps; and we think this error is creeping into our system of education. This day is remarkable for the multiplicity

of elementary works; and the great superiority which each claims over its predecessor, is its quintessence of simplicity. "The Hill of Science" has changed from what it was when Dr. Johnson's "Application" ascended it. Its steep and rugged sides have been smoothed down into beautiful inclined planes, gently acclivitous, up which the student can saunter at leisure. The attempt to make sound scholars by thus simplifying every thing found in the elementary works of the day, will certainly prove abortive. It may produce conceited smatterers who assume a profundity they do not possess — men whose minds are *spotted* with almost every kind of knowledge — *colored* deeply and uniformly by none — but this is not the object of education. The primitive, and indeed true meaning of the term *education*, contemplates the development of the faculties — the *drawing forth* of that which *exists*, potentially, in the child. But these mental faculties must have exercise, and that, too, often severe, ere they can arrive to healthy maturity. "Action, action, action," is as necessary to the student as to the orator. He must meet difficulties — struggle with them — overcome them. Obstacles discover expedients. Newton, Davy and Franklin, and a host of others whose minds penetrated into the *arcana* of Nature, gained new strength from every difficulty they met and overcame. Their ripe knowledge was the fruit of persevering labor; unremitting study and mature reflection, almost entirely unaided by those helps that modern invention has supplied. Compare the master spirits of the world, whose masculine minds were disciplined by early difficulties with the swarms of sickly and effeminate youth, yearly issuing from many of our literary institutions. The attainments of the former are as much greater than their means, as the means of the latter are greater than their attainments. The former were self-taught. They overcame difficulties, and despised intellectual effeminacy. The latter have their difficulties sedulously removed, and, like the house-plant, are enfeebled by the hand that would promote their growth and strength. Scholars must be taught to know that there are difficulties in the pursuit of knowledge as well as in practical life, and that they cannot avoid them. The finest and strongest colors of character are often concealed until difficulties bring them out. What gave Washington that consummate martial skill that enabled him to contend successfully with the veteran troops and experienced commanders of the old world, but the meeting of difficulties that developed his inventive genius? What but difficulties unfolded the character of Martin Luther, an obscure monk, and gave him power to resist all the influences of Popery, and to shake to the centre a system of a thousand years' standing? It should be one of the first lessons

to those just entering into life, that there are but few difficulties that cannot be overcome. They must be taught to overcome them by their own efforts. The young mariner, just set out on the voyage of life, must be suffered to encounter adverse winds, that his skill may be called forth in managing his little bark. We admire the wisdom of those fathers who study the "bent" of their children, and try their *strength* by judicious means. The early education of John Quincy Adams furnishes a case in point. To conquer his aversion to Latin, and prevent him from yielding to the enervating spirit of idleness, his father tasked him early and late in ditching meadows. A most effectual lesson was he thus taught, that

"Life is real, life is earnest"—

that there is labor in all its departments, and that he that would be a man, must endure it: and when the power of choice was given him, he returned to his books with an ardor that continued through life. Had he not been subjected to this severe test, he might, like many other children, have despised learning, squandered his time in the streets of Quincy, and have died at last in obscurity. The discipline to which his youth was subjected, was fitted to produce just such a character as he afterwards exhibited. The youth who, at the age of fourteen, can be trusted to travel through Europe alone, may justly be expected to fill, in manhood, offices of the greatest trust and responsibility. Let mothers breathe resolution and energy into the infant mind, and fathers teach their sons to encounter all mountain-like obstacles in their path, with a full faith that they can be removed; and though they leave them without riches, they will find their way to what is better — to stations of honor and usefulness. Whether the towering Alps lie in their path, or they are launched upon the ocean with a rebellious crew that seems to destroy forever the hope of seeing a new world, they will devise expedients and pursue their onward course.

This is a reading age; there is much more reading than study; indeed, it has almost usurped the place of study and reflection. The expression, "he is a great reader," has come to be almost synonymous with "he is a great scholar;" and that man is considered an ignoramus who does not read every new work issued from the press. In his son's relish for reading, the father thinks he sees one of the surest omens of genius and future greatness; he seems to regard the mind as a sort of stomach which it is the great business of education to fill up with food of an omnigenous character. He needs to be reminded that not all books can furnish intellectual food, and that it is possible to read even a good book without receiving any benefit. Much time is wasted, and many characters corrupted by reading

pernicious books — while, as a third evil consequence, all taste for solid and wholesome intellectual food is destroyed. Every thing is now done in a hurry. The author must produce a work almost every month, and even this time seems long to his impatient readers. Great and original works are no longer the rage. Every thing must be diluted so as to suit the taste of readers, who cannot endure the fatigue and labor of thought. Works, requiring study and reflection, must give place to biographies, travels, letters and novels. Too many youth are permitted to run riot in the floating literature of the day — a literature emanating from men who make books "to sell" and care much more about filling their own purses with money, than about storing the minds of their readers with good ideas. Those works that have stood the test of ages, were the fruit of years of toil. Virgil was ten years composing his Æneid, and Watts did not think twenty years misspent upon his work "On the Mind" — a work which outweighs millions of the senseless, ephemeral productions that flood our land: which, put into the hands of youth with proper directions, would do more to form a correct taste, and direct the mind to the fountain-head of knowledge, than the combined influences of all the novels ever written.

We protest against the practice of thus holding out temptations to indolence, by substituting *reading* for *study* and *thought*, in the education of the child: and we especially protest against allowing children to tamper with books of a demoralizing character — the popular novels of the day, which do more than is usually thought in moulding the character, and forming the taste in the plastic and formative season of youth. We would not place all works of the imagination in the same category: many of them have a high object in view — the inculcation of moral and religious principles. In the great work of education, the cultivation of the imagination should by no means be neglected; for if rightly trained and directed, it is a powerful auxiliary to the intellect in abstruse and difficult studies. The imagination has been considered by some a mischievous faculty: but this is the case only when it makes bad examples attractive, pollutes the heart and conscience, and, leading us into a phantom world, unfits us for the sober realities of life. We are aware how unpopular it is to denounce the favorite reading of so many; but if those who have the charge of youth keep silence, who will give the alarm? It is time that those who profess to be interested in the welfare of the rising generation, should use their influence against the propagation of that foreign literature that makes our youth familiar with the indecencies that abound in London and Paris — books that infuse a deadly poison into our social system, and taint its very life-blood.

Let parents guard their homes against this insidious foe: and let such books be superseded by those that impart valuable information, give correct views of life, and stimulate the mind to study and reflection.

Books, as a general thing, are placed in the hands of youth too soon. They become disgusted with them simply because they cannot understand them. Much valuable knowledge might be imparted to them through other media than books, long before they are made to read and recite — they know not what. They may learn the names of trees, plants, stones and animals, even their classes and uses. We commend the judgment and discrimination of the Naturalist* who has seen this inconsistency, and advises us to go to Nature sooner than to books. The sky, air and earth are full of attractive objects, that offer food for thought and study. The child is here dealing not with *words*, but with *things*; not with the *abstract*, but with the *concrete*. The first ideas he obtains from books, are often dim and fugitive. They answer to no reality that he has ever seen, and hence they lead but a fleeting and precarious existence in his mind. The ideas he obtains from nature, correspond to living realities. They are based on sensible objects that strike the eye, and through it excite the imagination

> ——— "with Nature's hues,
> Her forms, and with the spirit of her forms
> He clothes the *nakedness* of *austere truth*."

He thus drinks at the very fountain of knowledge. The imagination is cultivated, the intellect actively employed, while, at the same time, the heart is warmed and purified by thus holding "converse" through Nature's works with God Himself.

Another error in the education of the child is, evading his simple questions. Many fathers and mothers scold their children for asking "foolish and troublesome questions," instead of being delighted, as they ought, at these omens of the budding of the immortal spirit within. These early aspirations for knowledge, which by the wise appointment of a superior intelligence, fill the youthful mind, are repressed, and often quenched, by injudicious answers. The desire for knowledge manifests itself in the child at an early period, and great pains should be taken to gratify it in every reasonable way. It is this which distinguishes man from the brute, and elevates him to the rank he holds in creation. This curiosity in children is the ground-work of education, the condition, without which it cannot be obtained. Let not children then be repulsed in their natural efforts to learn, in the spontaneous attempts which Nature makes to free them from ignorance. Dr. Johnson says he obtained all his knowledge by

* Agassiz.

asking questions; and if it was necessary for such a man to seek before he could find, it is not singular that children should be under the same necessity.

We have before spoken of the undue prominence given to intellectual culture in our system of education. Our school exhibitions have become mere shows of intellectual strife and prowess. Praise is now awarded the teachers, both by parents and committees, in proportion as he is successful in disciplining the intellect; and the scholars are stimulated to contend with gladiatorial strife for the applause that is sure to attend great proficiency in knowledge. This undue culture is given to the intellect, not only to the neglect, but often at the expense of the moral faculty: for it often happens that the teacher does not scruple to appeal to unworthy passions, in order to gain his object. The moral nature of the child is thus sacrificed to the intellectual; but this is of no consequence; the *end* is *gained*— as the assembled *judges*, parents and visitors, on the one show-day in the quarter, evince by their applause. The examination is strictly an intellectual one, with, perhaps, an occasional hint in regard to the benefit of "sitting and standing erect, and of speaking loud." The committee scarcely feel bound to examine the moral pulse of the school, to see if that

> ———"doth temperately keep time,
> And make as healthful music"

as the intellectual. The prevalence of such a feeling operates injuriously on teachers, as well as on pupils. Few teachers have the moral courage to stem the current of popular opinion. This would virtually throw them out of employment: for, how many parents now say (we speak from an experience of many years), "We do not hire a teacher to spend his time thus," if, in compliance with the requisitions of a certain clause in the Statute book, which is, in effect, a dead letter, he devotes ten minutes a week to the work of teaching good manners and good morals! Where shall we look for a correction of this evil? To parents: with whom all the responsibility of education rests.

More moral instruction at home and at school, is what is now wanted. Proofs might be multiplied to show that the mere culture of the intellect is no security against temptation to commit crime.*

Persons who have run through the whole *curriculum* of knowledge, often evince as much recklessness of character as the most illiterate. Sin does not enter through the intellect, but through the heart. Keep but this avenue well guarded, and the

* We are glad to see that more attention is directed to this subject, and that a carefully prepared "Manual of Morals," for public schools, has just been edited by Mrs. Hale, a lady every way qualified for the task.

whole citadel is safe. This work of fortifying the soul must commence with the moral and religious instruction received under the parental roof, before the child has entered in "the world's broad field of battle." Here must parents lay the basis of the child's future character — a character that will bear through life the impress of their neglect, or their watchful care. "The child is father of the man." Most intimately, therefore, does it concern parents to discharge faithfully and well those duties which they have voluntarily taken upon themselves. B.

A valuable lesson may be learned from the course of Watt. He appears at first, as a young man, wanting to sell spectacles, in London; and fails in his application to open a little shop, without paying the requisite fees. He goes to Glasgow and the Corporations refuse him there. He makes acquaintance with some members of the University, and is permitted to open a little shop within the walls; where he obtains books and learns languages by himself, to enable him to read on Mechanics. He learned Latin when he wanted to use Latin. French and German when he needed them. But these things were *tools* not *ends*. What a lesson! Let it be followed in the wisdom it teaches, and we shall have better scholars. Rules and formal dulness will vanish from our schools, when our youth are taught what they need — what they feel they need.

But this is the great point, says some one, to make them feel this. It is the business of the teacher to do this; not to mend pens, and look over slates full of sums, and arouse the lazy, and praise the diligent. No; to have the power, the skill to set the pupils on the path his nature is fitted for proceeding in, — to find out what his tastes are, his capacities, his natural bent. This it is which makes *teaching* a great employment, for which no knowledge is too high. You will see a carpenter tumble a pile of boards over, that to your eyes seem all alike, to find one that fits the present purpose. Tomorrow he will take another, and next day another, and finally use up the whole of them. He is trained to know their difference in quality, if stiff, (as he calls it,) which you do not see. Now we contend that the teacher ought to know the "stuff" he works with; and his business is just as much the directing of the course, as the leading along *in* the course. Is it the teaching of a certain amount of Grammar and numbers? — to make his pupils a set of imitators,

and, parrot like, to echo his voice? By no means. The work of the teacher is to aid nature, not to kill it out of a boy or girl. There is such a thing as going to school and being the worse for it. But how to know the "stuff" — here is the difficulty. Upon this we wish to make a few remarks. When we desire to know which way the wind blows, we go out into an open space, and set free to the air a light, floating body; and it sails off in the opposite direction to the quarter from whence the wind blows. Would you learn the direction of the tastes of a boy, let him have the chance to develop his tastes. Let him feel free, and he will know his bent. We fear many never have this opportunity; they very early are bent to some other taste, "chained, curbed, confined" by some arbitrary orders; they lose their heart, their interest, and drag on through books and studies they never ought to read, to the neglect of those in which they might excel.

The voluntary system was introduced a few years ago into the University at Cambridge; any one who attends the College exhibition can see a marked improvement in the "parts" in College performances generally, since that time. The young men study what they wish to study. They study, like Watt, what they want to use. It used to be said (we will not vouch for the truth of it) that the half of the class graduating without "parts," made out better in the world, than the half that had "parts." Sometimes a student neglected College studies, to pursue his private tastes in the Library of the College. There is some foundation for the remark. First scholars at College are not always first men in the world. There is something better than studying for reputation — studying for knowledge. Once, every family made their own shoes, hats, coats, and tools. There is next to no division of labor among savages; hence they remain savages. The narrower the field the better it is cultivated. It is so in the fields of knowledge. We study too many things — "Jacks at all trades and good at none."

We want division of work here. It is a hopeful voice that demands Farm Schools, Agricultural Schools. We ought to have Mechanical Schools, and Schools of Navigation, and Schools of all kinds, where are taught what boys need, what they *feel* they need. In many Schools, probably more than half the time of the pupils is wasted, or worse than wasted; for they acquire habits of idleness and inattention, when not interested in their work. The new systems have banished knitting and sewing from our schools among the girls — very useful arts — for knitting is better than doing nothing; and the call is unjust upon teachers, that they know their work, their profession, well enough, to excite interest in the minds of those committed to their care. They must be able to find out what their pupils can do, and then their work, comparatively, is done. And if it be asked again

how this is to be done, we answer, in the same way that the carpenter learns how to select proper material for his work in hand; by practice, experiment, trying. Some teachers are more successful than others, not because of superior knowledge of the branches taught, but because of their facility of adapting what they do know to the minds and character before them. This is the art of the thing which makes teaching so great a calling. It deals with the finest of essences, the most subtle of substances, and consesequently demands the nicest calculations. Time is too precious to be spent in studies that are merely disciplinary. It is quite as well, nay, better, that a study have a practical end: then the children will flock to the schoolroom as bees fly to honey, whence they will carry home each day the results of their diligence, and a new love for their pursuits.

HYMN.

WRITTEN FOR THE DEDICATION OF A SCHOOL HOUSE AT LYNN.

BY C. L. F.

Our fathers trod the barren wild
Of this New England shore,
To raise a fane to sacred Truth
To stand forevermore.

In doubtful hope and anxious fear
They sternly persevered,
To lay foundations deep and strong
To principles revered.

Not as those noble fathers came,
Come we, their sons, today,
This tribute to their names to bring,
This debt of honor pay;

High hopes are ours that richest seeds
Be sown for coming time!
Here may we true ambition feel,
To "make our lives sublime":

Here may our young and ardent souls
To highest praise aspire;
And here may words of magic power
Enkindle living fire!

Here press we on with youthful might,
Life's journey just begun!
The future gleams with dawning light,
From glory's blazing sun!

GOOD MANNERS. — We know a young man, slow, sullen, heavy-browed and ungracious, who, whenever you speak to him, answers as if it were an effort to be even decently civil; and who moreover seems to be quite content, and even proud of his incivility. And we lean to the charitable side so far as to think this is nothing but a bad habit of his, which has insensibly fastened upon him: and that he goes through the world — a world of mutual dependence — little aware of the fact that so small a thing as his manners is constantly producing impressions, and fast forming a reputation, such as ten years hence he may regret as the great blunder of his life.

Would it not be well for every young man to remember the truthful anecdote of the rich Quaker banker, who when asked the secret of his success in life, answered, "Civility, friend — civility!" How much does it cost a man, either old or young, to be truly civil in the intercourse of society? Rather, how much does it cost a young man to form this habit, which, if formed, will sit upon him gracefully and profitably, so long as he lives. Far more often depends on this little, often despised, civility to the world, than on any other single adventitious circumstance by which men rise and fall. We may look around us at any time and see men high in place and power, who have not attained that elevation by force of individual character or great knowledge, but simply from the fact that the trifling graces of life have not been despised. It is not a dancing master's grace that is now referred to, but that benevolence of manner that recognizes in little things the rights of others, and fully acknowledges such rights. The thousand ways in which this little courtesy does good, need hardly be mentioned. It may be said, however, that a courteous manner has a reflective influence on the benevolent feelings. It is a source of gratification to a man who practises it. If it sits naturally upon a man, it is his passport to any place and circle. It has smoothed many a rough path for men first starting in business, and has been one of the things that has often crowned efforts with success. The man of experience, looking on an ungracious manner in a young person, just starting into the world with nothing he can depend on but himself, is not angered, but that the want of that little something to please as we go along, will cause many a rough jog in the road, which otherwise, might go as smooth as a summer stream. Wear a hinge in your neck, young man, and keep it well oiled.

MORAL RELATIONS BETWEEN TEACHERS AND PUPILS.

BY REV. DR. PUTNAM, OF ROXBURY.

It is desirable that the mind of the teacher should stand in the relation of cordial sympathy with the minds of the children. He should not only acquaint himself with their capacity for getting lessons, but with their tempers and dispositions also. A school should not be a mere machine for turning out good recitations, but a scene in which the master's mind is a centre from which all good influences radiate, to brighten and expand all the other minds. The heart of a child is a great study for his teacher; and he is but poorly fitted for his office till he understands that heart, and knows how to make his way to it. It is not enough that the children receive all his instructions and do all his biddings: we want to know what motives he appeals to, what feelings he excites, what spirit he diffuses. The young buds of spring want sunshine, and so do young minds — the sunshine of kindly and gracious words and looks; they must have it, or be dwarfed and chilled. Let us hear the ordinary tones of the teacher's voice in his intercourse with his scholars, and we can come to conclusions as to his usefulness, quite as just and important as when we have listened to the exercises of the classes. We can tell whether he cares for the improvement of the children for their sakes, or only for his own triumph at the next examination. And here lies the difference between a mere disciplinarian and a true hearted, whole souled instructor, who is a disciplinarian, to be sure, and a great deal more besides — a difference not sufficiently understood. A thorough disciplinarian, a successful exactor of good lessons, is a valuable man, as the world goes; but when you find a man who, besides being this, has a sunny and genial spirit, an agreeable temper, a sympathetic heart, knows how to come at, and draw out, and keep out the best, most generous, and pure, and high-toned sentiments in the breast of a child, and to promote the growth of the heart and soul, as well as of the intellect, he is a rare and a great man; you cannot prize him too much; money cannot pay for the good he does. Corporal punishment is not, and cannot be absolutely prohibited in our schools. There are some young spirits that cannot be brought under higher influences, except by this as preliminary. We would have it the teacher's strange work. And we trust it is such in our schools. No instance of such punishment that has been investigated by this committee, has given proof of any cruel or unnecessary severity, and yet we hope that personal chastisement will be found more and more infrequent and unnec-

essary. We must not take the rod out of the teacher's hands, but we may hope they will never have the disposition, and very seldom feel the necessity, to take it into their hands. But whipping is no greater evil than scolding, if so great. Taunts, jeers, threats, sullen or sharp words, outbreaks of illnature and vexation, tones fixed into harshness, and looks unchangeably soured, these are the pest of a school, the besetting sins of a teacher—tendencies incident to his profession, and which he has pressing occasion to resist. These things alienate his pupils from him; put a barrier of ice, nay, of sharp pikes between his mind and theirs. The intellect of the child may be sharpened and crammed, but his soul will be pinched and beggared; his spirit will either be cowed and crushed, or else embittered; and he is permanently injured, and that too, though he recite like a book, and go through the drill with the precision of a grenadier. In all our schools we want to hear words of encouragement, tones of kindness. We would see authority tempered, not relaxed, by love; firmness fortified by mildness; heart answering to heart; mind pouring itself into mind genially; the common routine of labor and learning become a labor of love; and all the intercourse between the teacher and the taught, full of the tokens of mutual interest, affection, and respect. But is this practicable? this union of discipline and gentleness; thorough drill and soft manners; absolute authority and pleasant speech; is it possible?

Yes—it is possible, but it is difficult; it is a very high and very rare attainment. In its perfection we expect not to see it soon; something of it we do see already; vastly more of it we hope to see. It is very difficult. Whoso attains a high degree of it, will show himself a superior man. It is the great thing to be attended to now, by teachers and their counsellors. It is this that must mark the next great era in the elevation of schools. Drill and recitations were the last, this the next—the hardest of the greatest—not to supersede the former, but to be superadded to it. The first step towards forwarding this kind of improvement, should be taken by school committees. They should notice and appreciate other things besides the degree of stillness in the room, and promptness in the exercises. They should observe the relation that appears to subsist between the teacher and his scholars; encourage the good points; suggest an amendment of defective ones. Good teachers like ours make it their pleasure, as well as their duty, to forward such kinds of excellence as they perceive their authorized advisers to appreciate and desire.

THE SPELLING REFORM.

PROBABLY, very few readers of the "Massachusetts Teacher" are unacquainted with the name of Isaac Pitman, as the inventor of a system of writing and printing, called Phonography and Phonotypy. In the former art, we have a series of the most simple signs, so philosophically arranged as to present to the eye a perfect *daguerreotype* of speech, and capable of being written with *five times* the rapidity of ordinary long-hand.

By the latter, every sound in our language is represented by a separate type, and words are spelled in accordance with the true theory of a written language — viz.: just as they are pronounced.

In August, 1846, an able and elaborate report was presented to the American Academy of Arts and Sciences, by Mr. George B. Emerson, in behalf of a committee appointed by that body, to investigate the subject of Phonotypy. This report fully sustains the views of the advocates of phonetic spelling, demonstrates the feasibility of the proposed reform, and conclusively answers the main objections brought against it.

From that time to the present, the progress in both the writing and the printing departments of the reformation, has been steadily onward, in England and America. A host of Phonographic Reporters have risen up, so that scarcely a *great speech* can be made in the country, but a *verbatim* report of it appears the next day in the newspapers. As a system for *reporting*, Phonography has, already, nearly superseded all other systems of Stenography, and we have daily proofs of its efficiency in the congressional reports. As a medium of correspondence, also, and, in fine, for all the purposes of writing, it has come into extensive use. Ministers use it in the manuscript of sermons, lawyers, in taking evidence of witnesses, and *teachers*, in the multifarious duties of their profession, which require the "pen of a ready writer."

It cannot be said, however, that the progress of the system has been, in any degree, commensurate with its practical value and perspective good. Notwithstanding the demonstrative and accumulating proof of its utility and success, many who ought to be its earnest advocates, stand aloof from it, and pass by it with indifference. It would seem that a system which, on the one hand, affords the means of writing with the rapidity of speech and the legibility of print, and, on the other, renders the art of reading attainable in "one fifteenth part of the time necessary by the present system," and *spelling* no longer an *art*, should be hailed with joy and gratitude by every lover of his native language,

and especially by all, whose business it is "to teach the young idea how to shoot."

In some of the best schools of New York and Philadelphia, Phonography is taught as a regular branch of study; and in many other schools has the experiment of teaching Phonotypy been made with success. "I have no doubt," says Mr. Emerson in his report, "that it will take much *less time* to read phonotypically first, and heterotypically afterwards, than to read by the common mode alone; inasmuch as, when one has learnt the phonotypic alphabet, he may learn to read himself, without further assistance, the letters giving necessarily the true sounds of the words, and thus, the knowledge of the language once acquired, one may afterwards soon read them with ease, however disguised by a barbarous heterography." The truth of this opinion has been substantiated by practical teachers in different sections of our country and in England, and is a satisfactory answer to the objection, that, by the prevalence of Phonotypy, "all the libraries now in existence will become useless."

In one of the English Reviews (August, 1849,) appeared an article on the Spelling Reform, the authorship of which is attributed to Dr. Latham, "an eminent scholar of that country." He considers every objection made to this reform, and finds but *one* that is "difficult to be set aside." "He satisfactorily meets the objection that words, now spelled differently, will, in Phonotypy be spelled alike, by showing that a *greater number* that are now spelled alike, will, in Phonotypy, be spelled differently. The objection on the score of etymology, he completely overthrows; and also that, on the ground of the instability of language."

But, says the writer, "in respect to phonetic spelling, there is only *one valid reason* against it, and that is the *existence of the non-phonetic system*. Whether this be conclusive, or whether it be more weighty in itself than any number of other reasons combined, is another matter. As it is, the contest is a mere matter of relative strength—reformer *versus* conservative."

Mr. Ellis, the associate of Mr. Pitman, thus comments upon the above extract:

"Now we have many times felt that this is the only objection that can be urged, and that is urged with any degree of success, or rather, which really influences the minds of men. * * * * It is the force of sluggishness, the *vis inertiæ* of not wishing to change, the apparent magnitude of the effort required, the recollections of the old horrors of *learning to read*, and consequent fears of *going to school again*, which deter people from giving the spelling reform due consideration; while, feeling ashamed of this *real reason*, they endeavor to excuse themselves, by raising all sorts of worthless and ill-considered objections. They do not wish to change

their own *fixed habits;* there is the secret of the matter. The answer is plain and straight-forward; *We do not wish them to change their habits.* So that this mighty objection, this *only valid reason* against the introduction of phonetic spelling, is *no* objection, no reason at all.

Yes, but then these raisers of this "only valid objection," immediately reply:—'What's the use, there are no books, or comparatively no books, in your style of spelling, and there will be none until you have a large market of purchasers, while you cannot get the market till you have the books.' And then comes our answer, which completely sets at rest the last clamor of the objector:—Our system of teaching to read phonetically is the shortest and pleasantest way of teaching to read romanically; so that those who are taught to read in our way, will be taught to read in your way also, with much greater ease than would be otherwise possible, while they will also have acquired an important power of appreciating sounds, and of correcting vicious pronunciation—an advantage attendant on the phonetic principle of teaching to read, which has, as yet, scarcely been dwelt upon, but which every practical teacher will at once appreciate."

Reading, spelling, and writing, are but the instruments for acquiring and communicating knowledge. Hence they should be simple, philosophical, and easily gained, instead of requiring many years, as they now do, for their attainment. Of the forty thousand words in our language, not *sixty* are spelled as they are pronounced! Hence the prodigious labor of learning to spell; or rather, *nobody learns to spell*, for no person can spell with certainty a word with which he is unacquainted, by hearing it pronounced, or *pronounce* a new word on seeing its printed characters. "Such is the state of our language," says Sheridan, "that the darkest hieroglyphics, or most difficult cyphers that the art of man has hitherto invented, were not better calculated to conceal the sentiments of those that used them from all that had not a key, than the state of our spelling is to conceal the true pronunciation of words from all except a few well educated natives."

It is time that our language were free from this reproach, and we believe the present Reform will accomplish its great object.

Its leaders, Messrs. Pitman and Ellis, are men of energy, talent and indomitable perseverance—the former a "self-raised son of the people, working to promote a system invented by himself, and for the people's use;" the latter, a ripe scholar and philologist, whose works on phonetics are already the best in our language. Having both the *interior* and *exterior* elements of success, with *truth* for its basis, it requires no prophetic vision to foresee that *it will succeed.* S. C. D.

AGRICULTURAL EDUCATION.

PRACTICAL knowledge is the order of the day. In every direction efforts are making to awaken attention to the importance of a thorough knowledge of the cultivation of the soil. Departments for this purpose are about to be established by the National and several of the State Governments. Scarcely a paper is issued, that has not more or less to say about agricultural schools. This being so, is it not the duty of teachers to gird on their armor, and prepare for the emergency? If the study of the elements of agricultural science is to be introduced into our schools, have not the teachers need to apply themselves to the acquisition of this knowledge? Will they be content with the theory only? Will it not be necessary for them to illustrate their theoretical instruction, by observations of real culture?

How the diffusion of this science can best be promoted, is a problem not easily answered. By some it is supposed, that the establishment of a CENTRAL SCHOOL, with a proportionate experimental farm attached, on which the pupils should be required to apply a portion of their time in productive labor, would be an effectual means of diffusing this information. That such a school could be made highly useful, there can be no doubt. But to be so, to any considerable extent, there should be at least one for each of the agricultural counties in the Commonwealth. The acquisition of Agricultural Science should be the leading and prominent object of the school. In vain will it be to associate the *manual labor* system with the *gentlemanly* system, that knows no labor. As well may you attempt to mingle oil and water. The elements of each are so diverse, that they never will amalgamate. They cannot be made to coöperate advantageously, so long as the literary aspirant shall be indulged in looking down upon the laboring operative.

If we mistake not, the study of Nature herself, as developed in her works, is daily rising in public estimation. The beautiful essay on this subject, in our January number, by a learned Professor, need only be cited in confirmation of this theory. When minds like his shall advise to the introducing of *objects themselves* to the observation of children, unshackled by barbarous technicalities — and shall enforce their instruction by practical exemplification of the lessons they teach — then may we hope that the era of useful knowledge is beginning to dawn.

Ten years since, the late Judge Buel, in his last public address, said, "I pretend not to the spirit of prophecy, yet I venture to predict, that many who now hear me, will live to see professional schools of agriculture established in our land; to see their utility extolled; and to be induced to consider them the best nurseries for republican virtue, and the surest guarantee for the perpetuity of our liberties."

PHYSICAL, MENTAL, AND SOCIAL EDUCATION.

Our Boys and our Girls.
"The mind is not the man."
"The heart must have a teacher, as well as the head."

A FRIEND, who has two sons, fine intellectual boys, who are rapidly advancing in their studies, complains, nevertheless, that the system under which they are taught, is deficient in several essential particulars. He says, that his boys neither walk erectly or speak distinctly. These are indeed serious objections; and the case of our friend is by no means a rare one. Most of our systems of education are sadly defective in the matters alluded to. Too little attention is paid to physical development. The mind is nursed to the injury of the body. The mental flame is often kept burning at the expense of the physical nature. The teacher fancies that he has accomplished his task, when he has induced the pupil to progress to a certain extent in a certain period of time; but he is too apt to forget, that unless the *physique* be strengthened and developed, the boy is apt to become a sickly and effeminate young man, and, however highly educated, to be unfit, in fact, for the active and arduous duties of life. Why is it that we see so many of our students pale, thin, and shadowy? Why does it so often happen that the highly cultivated in a mental point of view, are deficient in muscular strength? Is it not quite as important to encourage and fortify the one as the other? Is not manliness of frame quite as essential as precocity of intellect? Of what avail will mental accomplishments prove, unless they be associated with health, energy, activity, and a capacity to undergo toil? These things should be more considered by teachers. Parents, too, are apt to lose sight of them. Who cannot point out among his friends, fine, polished, and cultivated minds, but with the physical man stunted, dwarfed, and stoop-shouldered? And so with the gentler sex. The figures and attitudes of our girls are sadly neglected. How few of the young and beautiful, walk erect, with dignity and grace! They contract a habit of bending over while engaged in their studies, and this is not counteracted by any system of physical development. One might suppose, that the object was to contract the chest, and thus deform, and provoke disease—while it should be, to develop that portion of the human frame, and thus not only to beautify the figure, but to give strength and firmness to the whole body. How often is the remark made: "She is a beautiful creature, but what a pity she cannot hold her head up;" or, "that her walk is so ungraceful;" or, she is a "charming girl, but how feeble her constitution." The voice, too, and the power of articulating distinctly — how sadly are they neglected! An

organ that is so essential, so important, so capable of producing agreeable or disagreeable effects, that it is in many cases regarded as an index of temper, of disposition, and of character—how little attention is paid to training, controlling and educating it. How many persons stutter, stammer, articulate indistinctly; speak too rapidly, or in a tone so low as to render it almost impossible to hear them. The defect in each case is most serious, and in almost every instance may be traced to an error in education. But in early life all these defects may be remedied by the adoption of a proper course. Stammering is, in a great multitude of cases, readily curable in youth. But let the habit strengthen with time, and its eradication will be found extremely difficult. So also with rapid and indistinct speaking, and with monotonous bawling. These may seem trifling matters to the superficial. In many cases they make or mar one's fortune for life. What is nobler than an erect, manly, graceful port; what more delightful in man or woman, than a clear, full, round, and melodious articulation! What higher compliment can be paid a teacher, than the sight of a group of boys or girls passing from their studies, all with the ruddy glow of health on their cheeks, the fire of animation in their eyes, and ease, vigor and grace in their movements and attitudes. Or when, too, at a public examination, to hear them enunciate clearly, calmly, distinctly and harmoniously! And what, on the other hand, can tell more fatally against a system, than to witness, in contrast to this picture, a group of thin, pale, bent, and awkward boys and girls, with drawling or stammering voices, hesitation in the tone, in the manner and the looks? Surely this subject is an important one, and entitled to serious consideration. We may have an odd prejudice, but in our intercourse with our fellow creatures, nothing impresses us so favorably as a frank, easy, yet modest manner, a clear, full look of the eye, a distinct and yet not boisterous employment of the tongue. All these can readily be inculcated in the young. But if a child, when placed under the care of a teacher, is naturally timid and nervous, and instead of being coaxed and persuaded into a more resolute spirit, is intimidated and tyrannized over, he will get worse instead of better; he will lose all self-possession, and the very idea of lesson, or of a lecture, will terrify him out of the proper exercise of his reason. The business of education is at once arduous and responsible; and to discharge the duties of the teacher properly requires no little philosophy. But the whole course of life is affected by early training; the manners, the morals and the habits. Too much care cannot be bestowed upon the physical development, as well as the moral and mental culture. The form, the voice and the gait should not be overlooked, or neglected, for a due attention to these is almost as essential as the grace, vigor, and education of the mind.

In connection with this subject, the following short extract from the late admirable report of Hon. Horace Mann, on Instruction at West Point, is strikingly characteristic of him, and adds great force to some of the views above.

The entire self-possession of the cadets; their command, not merely of their mind but of their muscles; their firm, erect, and manly bearing; the entire absence of all fidgeting and restlessness, of shuffling and shrugging, of shifting their weight from foot to foot, and from point to point, as though the centre of gravity beneath them was changing its place, and they were striving to find it; these and similar characteristics of self-dependence and manliness have been in the highest degree remarkable and creditable; and it is earnestly to be wished that, whatever opinion the instructors in other institutions may have of the peculiar character and objects of this one, they would, in this respect, here find a model, and reproduce it in their own seminaries. It is most agreeable to see a scholar who has the self-possession of a soldier; who can fix his body to one spot, as well as his mind to one subject, and who can pay attention so exclusive and so devoted to the thing in hand as to have no surplus attention left for annoying others or discomposing himself. It is believed that such physical habits would greatly add to the student's power of mental concentration.

THE PUBLIC EDUCATION OF THE PEOPLE.

This is the title which Rev. Theodore Parker has adopted, for one of his strong, vigorous, and striking pamphlets. It is "an Oration, delivered before the Onondaga Teachers' Institute, at Syracuse, N. Y." — The first portion of the pamphlet exhibits very clearly the difference in the requirements of education, in a Theocracy, an Aristocracy, and a Democracy. "As a Theocracy demands the education of Priests, and an Aristocracy that of the Nobility and the Gentry, so a Democracy demands the EDUCATION OF ALL."

To accomplish the public education of the children of the People, we need the three classes of institutions: free Common Schools, free High Schools, and free Colleges. Let me say a word of each.

The design of the Common School is to take children at the proper age from their mothers, and give them the most indispensable development, intellectual, moral, affectional and religious, — to furnish them with as much positive, useful knowledge as they can master, and, at the same time, teach them the three

great scholastic helps or tools of education — the art to read, to write and calculate.

The children of most parents are easily brought to school, by a little diligence on the part of the Teachers, and school committee; but there are also children of low and abandoned, or at least neglected parents, who live in a state of continual truancy; they are found on the banks of your canals; they swarm in your large cities. When those children become men, through lack of previous development, instruction, and familiarity with these three instruments of education, they cannot receive the full educational influence of the State and Church, of Business and the Press: they lost their youthful education, and therefore, they lose, in consequence, their manly culture. They remain Dwarfs, and are Barbarians in the midst of Society; there will be exceptional men whom nothing can make vulgar; but this will be the lot of the mass. They cannot perform the intelligent labor which Business demands, only the brute work, so they lose the development which comes through the hand that is active in the higher modes of industry, which, after all, is the greatest educational force; accordingly, they cannot compete with ordinary men, and remain poor; lacking also that self-respect which comes of being respected, they fall into beggary, into intemperance, into crime; so, from being idlers at first, a stumbling-block in the way of Society, they become paupers, a positive burthen, which Society must take on its shoulders; or they turn into criminals, active foes to the industry, the order, the virtue of Society.

Now if a man abandons the body of his child, the State adopts that body for a time; takes the guardianship thereof, for the child's own sake; sees that it is housed, fed, clad, and cared for. If a man abandons his child's spirit, and the child commits a crime, the State, for its own sake, assumes the temporary guardianship thereof, and puts him in a jail. When a man deserts his child, taking no concern about his education, I venture to make the suggestion, whether it would not be well, as a last resort, for the State to assume the guardianship of the child for its own sake, and for the child's sake? We allow no one, with ever so thick a skin, to grow up in nakedness; why should we suffer a child, with however so perverse a parent, to grow up in ignorance and degenerate into crime? Certainly, a naked man is not so dangerous to Society as an ignorant man, nor is the spectacle so revolting. I should have less hope of a State where the majority were so perverse as to continue ignorant of reading, writing and calculating, than of one where they were so thick skinned as to wear no clothes. In Massachusetts, there is an Asylum for juvenile offenders, established by the city of Boston, a Farm School for bad boys, established by the characteristic

benevolence of the rich men of that place, and a State Reform School under the charge of the Commonwealth: all these are for lads who break the laws of the land. Would it not be better to so take one step more, take them before they offended, and allow no child to grow up in the barbarism of ignorance? Has any man an inalienable right to live a savage in the midst of civilization?

We need also public High Schools, to take children where the Common Schools leave them and carry them further on. Some States have done something towards establishing such institutions; they are common in New England. Some have established Normal Schools, special High Schools for the particular and professional education of public Teachers. Without these, it is plain, there would not be a supply of competent educators for the public service.

Then we need free Colleges, conducted by public officers, and paid for by the public purse. Without these the scheme is not perfect. The idea which lies at the basis of the public education of the People in a Democracy, is this: every man, on condition of doing his duty, has a right to the means of education, as much as a right, on the same condition, to the means of defence from a public enemy in time of war, or from starvation in time of plenty and of peace. I say every man, I mean every WOMAN also. The amount of education must depend on the three factors named before, — on the general achievement of mankind, the special ability of the State, and the particular power of the individual.

If all is free, Common Schools, High Schools and Colleges, boys and girls of common ability and common love of learning, will get a common education; those of greater ability, a more extended education, and those of the highest powers, the best culture which the Race can now furnish, and the State afford. Hitherto no nation has established a public College wholly at the public cost, where the children of the poor and the rich, could enjoy together the great national charity of superior education. To do this is certainly not consistent with the idea of a Theocracy or an Aristocracy, but it is indispensable to the complete realization of a Democracy. Otherwise the children of the rich will have a monopoly of superior education, which is the case with the girls everywhere — for only the daughters of rich men can get a superior education, even in the United States.

THOROUGHNESS IN TEACHING.

AMONG the many improvements which our age has witnessed, few are more important than those that have been made in teaching. Boards of Education have been appointed, Normal Schools established and Teachers' Associations formed, — all looking to the same ultimate objects — a higher standard of education and better modes of conveying instruction. Teachers have met in convention to point out deficiencies, expose errors, and suggest improvements in the methods of teaching — to sympathize in their common difficulties, and communicate the results of their experience; and thus, at last, has sprung up that "*esprit du corps*" which the members of every profession need, in order to secure unity of purpose, and energy and independence of action.

As an almost necessary result of this corporate pride and zeal, a great competition has, in many places, sprung up among teachers. When this springs from pure motives, and is exercised under proper restrictions, it is, doubtless, productive of much good. But there is danger of carrying it too far, and in this case, it becomes a positive evil. The teacher insensibly acquires the habit of estimating his labors by sensible and immediate results rather than by permanent influences and ultimate success. The scholar is subjected to a system of intellectual cramming, the real object of which is to win laurels for the teacher. Several circumstances conspire to aggravate this evil, to lull the teacher into security and to induce him to rejoice in a factitious success.

The crude and imperfect notions of education which many parents entertain, seem to justify the teacher in such a course of procedure. Smitten with the morbid spirit of haste, which, in this age of *progress*, pervades all the departments of life and action, they become impatient of the slow modes of education which the nature and laws of the mind require, and are anxious that their children shall "finish their education" and engage in the duties of active life. They estimate the completeness of an education by the number of books and studies to which the scholar has been introduced: hence, no branch can be omitted, or curtailed; the programme of studies usually prescribed must remain intact; and thus the teacher, in the vain hope of reconciling two incompatible conditions which he is expected to fulfil — viz.: shortness of time and great extent of space, — is obliged to lose in quantity of matter what he gains in velocity; or, to borrow a *figure* from geometry, the boy's education which should be a tangible, solid substance, possessing all the dimensions of extension, spreads into superficies or elongates into a mere line.

"*Operum fastigia spectantur, latent fundamenta.*"

The triumphant scholar marches through the various provinces of learning which he forces to surrender with an ease and celerity indicated by Cæsar's laconic "*Veni, vidi, vici*," and takes captive a host of gigantic words and bristling technical terms, which he is expected to exhibit as proofs of personal valor and trophies of victory.

This superficial mode of study harmonizes most admirably with the natural inclinations of scholars. The thought of childhood is spontaneous and fugitive. It becomes reflective only by habit and effort. One of the first duties devolving upon the teacher is to teach the pupil to *think:* to overcome the natural tendency of his mind to rove onward from object to object, and accustom him to concentrate his thoughts in one powerful focus. He must change the character of his thought, by directing the current of his spontaneous ideas into the channel of reflection. The system of many teachers gives an exclusive culture to the memory. They insist that every lesson shall be committed to memory *verbatim*, not tolerating the substitution of a single equivalent for any word of the text. The scholar is thus taught to believe that the virtue and essence of knowledge lie in words; that the *substance* must be postponed to the *form*, and the *spirit* to the *letter*. Their lore, therefore, is of the memory; it is not quickened and vitalized by reflection. There are many "brilliant scholars," we doubt not, the sum of whose knowledge could be most aptly expressed by Hamlet's reply to Polononius; — "Words, words, words!" We protest against this whole system of "putting" scholars through books, as if their life depended on the contingency of their getting or not getting through in a given time. We protest against cramming the boy's memory with words, before he is able to digest them by reflection. The mind grows, not by what it receives, but by what it assimilates. It may receive any quantity of words and facts, but unless time be allowed for it to digest them, — to secrete their meaning and reject the worthless verbiage, it is not strengthened, but rather weakened. The intellectual food must be taken into the circulation and become an integrant portion of the mental system; then and then only do our intellectual natures grow.

Let the teacher remember that education, from its very nature, is a slow process; it is a law that obtains in the world, both of mind and of matter, that in proportion to its intrinsic value, a thing is slow in coming to maturity.

"A host of golden daffodils"

come and go with each successive Spring; while the stately oak requires a hundred years with their alchemy of sun, and soil, and air, and rain, to develop the massive proportions of its knotty trunk and the graceful symmetry of its leafy crown.

Our mortal bodies grow and decay in less than a century, but the period of the mind's maturity lies deep in the bosom of eternity. Let us cease to imagine that the process of education can be accelerated at pleasure. Let us not flatter ourselves that its great objects can be obtained by any hotbed processes. There is a law of growth in the mental as well as in the physical world; and any infraction of this is attended by evil consequences. — H.

THE QUALIFIED TEACHER.

EVERY man has his peculiar gift. In the vast variety of employments offered for his pursuit, it is a wise arrangement that nature furnishes each for one only, and if each would be content to pursue the bent of his genius, he would far more rapidly approach perfection. One is gifted with mechanical capacity, and another with analytical powers. One acquires knowledge with great ease, and another imparts it with equal facility. Pursuing the direction of these natural attributes, man finds his calling a pleasure, and he discharges every obligation it imposes, with emotions of delight. It is the duty of parents to *educate* their children; but lacking the time for so important a work, they substitute the Teacher, and, congregating their children in an appropriate school-room, the work of education is committed to him, whereby much expense is saved, and their improvement is equally rapid and successful. The Teacher should feel, therefore, as though every child were his own, and knowing what the parent's duty is, he should consider it his own. To develop the mental capabilities, to bring out the mind's mysterious power, to give a proper bias to its capacities, to train it *to think*, *to reason*, *to compare*, and *to apply* correctly, without skimming along the surface, and running over, *parrot-like*, the formularies of the text-book, neither understanding nor comprehending the principles, or their application; to do this work in the briefest possible time, and yet to keep the moral qualities of the heart so predominant that the pupil will be *usefully* educated, are the duties expected of every successful Teacher.

MENTAL QUALIFICATIONS.

To discharge duties so onerous, the Teacher needs proper mental training. He should have, at least, good sound *common sense*, *self-knowledge*, and a *comprehension* of what belongs to human nature. There should be a *thorough* acquaintance with all the elementary branches of education, so that every department of science he teaches shall be as familiar to him as household words.

The teacher should be the *text-book* of the entire school. If dependant upon books to furnish information to his pupils, there will be but little advancement made. Knowledge should drop from his lips "like the gentle rain from heaven." Impressed upon the susceptible and expanding mind by the living voice, the facts and principles of science leave their indelible traces there, and new ideas and new thoughts are generated, which wake up others, conducting, thereby, the inquiring pupil rapidly onward in his important pursuit.

To this end, mind must be thoroughly disciplined and thoroughly trained. The Teacher must accustom himself to *think* deeply and variously, to *read* judiciously and analytically, and to *observe* closely and patiently. No hour should go by without its appropriate contribution to the stock of mental acquisitions; and all his knowledge should bend to the accomplishment of his important and honorable work. Feeble mental capacity will make every motion weak. The want of mental discipline will keep his mind in perpetual confusion. *Darkness is the child of Chaos*—no light dawns upon the mental vision of the pupils of such a Teacher.

MORAL QUALIFICATIONS.

Mental qualities alone would not make an appropriate Teacher. Moral qualifications are equally necessary. However well-informed, if there is a constant *sourness*, *moroseness*, or *fretfulness*, or even occasional exhibitions of such unlovely tempers, but little, if any headway can be made. These moral *perversities* in the Teacher will awaken similar feelings in the pupils; and we might as well undertake the hewing and polishing of granite with leaden tools, as to awaken the mind to its lofty pursuits while such feelings are dominant. I have said the relation of a Teacher is parental. There should be, therefore, an approximation, at least, to the paternal and filial feelings of confidence and sympathy. The Teacher should love both the employment and the pupil, and he will be loved.

He should also be clothed with the most enduring and forbearing *patience*. The want of it would be the speedy loss of self-respect. To indulge in fault finding, is to be conquered by the school. He who cannot govern himself, is certainly not competent to govern others, and losing self command he will also lose the government of his pupils; and the loss of government is necessarily followed by the ruin of his usefulness. *Patience* is therefore indispensable. The *dumps* or *blues* are equally unfavorable to success. There should be in constant and vigorous exercise, *faith*, *hope*, *cheerfulness*, and all other moral qualities. He should undertake the work conscientiously. To teach for money only, (though there should always be a fair and equita-

ble compensation rendered for such services,) to make it but a passport to a better business, without any intention of pursuing it for any length of time, only just so long as he can make more money than by agricultural or mechanical pursuits, is to make merchandise of *mind*. Judas, who sold his Lord, is but the brother of such a Teacher. There is no goodness of heart, no moral honesty, in such a course. It discourages those who would qualify themselves fully, for the good work; for generally they underbid the price at which a professional Teacher could afford to spend his time and energies.

A sacred regard for law, right, truth, justice, and virtue, a deep and abiding reverence for holy things, and a cheerful submission to God, would give such a weight of moral power to a Teacher's influence, that his efforts would be crowned with triumphant success.

SOCIAL QUALIFICATIONS.

Man is a social being. It is an element of his nature. It is the end of education to fit him for his place in the temple of human society. No Cynic, no hermit, no Diogenes, no cold speculating philosopher is fit for a Teacher. He should have sweetness of disposition, affability of deportment, politeness of manners, dignity of person, agreeable colloquial powers, and a ready adaptation of himself to the great variety found in the social mass. Haughtiness, aristocratic feelings and notions, contempt for the poor and unfortunate, harshness, boorishness, vulgarity, and degrading pleasures, or defiling habits, not only show bad moral qualities, but destructive and ruinous social qualities, which, if followed, would poison the fountains of social existence—the hearts of the children.

PRACTICAL QUALIFICATIONS.

What is essential beyond suitable mental, moral, and social attainments? Having found a Teacher with suitable mental, moral, and social attainments, what next is needed? Ability to bring out and employ these acquirements for the benefit and welfare of others. Three things are requisite for this—ACTIVITY, ENERGY, and PERSEVERANCE.

Activity will enable the Teacher to do all his duties in the school room in season; his pupils will catch his spirit, and activity will characterize the entire school. Energy will enable him calmly and vigorously to maintain good order and wholesome discipline, and yet pursuing with unfaltering steps, the uphill path of science. Perseverance, crowning the joint efforts of activity and energy, conducts the Teacher onward to certain and perpetual prosperity. Such are the Teachers our nation demands for her primary and her high schools.

Chapel Hill, Feb. 1850. G. W. S.

THE

MASSACHUSETTS TEACHER.

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THE TEACHER AND THE MAN.

Every profession has its beauties, its elevating and ennobling tendencies, when considered in its æsthetic relations to the practitioner, and to those for whom his labors are performed. Every profession, also, in its practice, has its heavy drudgery, its wearisome toil, its degrading and debasing tendencies; hence, in all of them, each of its members must strive to render himself as perfect as possible, to surmount all these downward impulses, and develop himself to his most complete manhood.

The physician, in the quiet labors of his study, finds food for the most inspiring thoughts. Dealing with Nature he never finds her deceitful or uncommunicative. Tracing causes to their remotest source, he advances through the material world, rich in wonders and in beauties, to the most intimate communion with the Immaterial, the Supernatural, the Supreme Cause and Source of all things. If he is ever desirous of dispensing good, the most abundant means are at hand. He finds in his mind room for heroic conceptions, and in his conduct for heroic action, and by combining the two in the business of life, gives birth to true heroism. The warfare of his life is with the King of Terrors. He stands as the champion of humanity, as its shield, to ward off the too sure darts of Death. He looks upon his patient as suffering under the bonds of the most unrelenting task-master, and upon himself as loosing those bonds, as giving liberty, even life itself, to the most helpless of sufferers. But in the administration of this beneficence, through what dangers of pestilence, and through what horrid scenes does he pass! How sorely is he vexed by perverse and reasonless superstition, by dogmatic whims, and absurd empiricism!

The world around him gives no aid or sympathy. He must pursue his course single-handed, relying upon his own skill, and regardless of all save the welfare of his patient. His profession wears him down to life's toil, and amid much that enriches his mind there is much that disgusts him.

The case is much the same with the lawyer. As counsellor, he safely guides his client through doubts and perils, and protects his property. He examines and defines the relations of man to man, and is thus led to study the organization of social life and the constitution of the State; fitting himself for the legislator and governor. As advocate, he stands in his noblest position. He claims for his client the equitable administration of the laws of his country; he does more, he pursues his reasoning, and demands retribution; he restores to innocence, tarnished by calumny, its native purity. He fights for equity, justice, truth; and as there is a unity in all truth, so when he battles for truth as defined by human minds, he also becomes the ally of its kindred, heavenly truth. His is no ideal tournament. He actually closes in with his foe, while about him are gathered the witnesses of his combat. Before him sits the judge, stern and unyielding, ready to award the decision according to the very letter of the law. On the one hand, are the jury, touched with sympathy for the accused, and deciding his fate in their own minds. Around and near him, are his compeers, and the friends of the contending parties. Confronting him is his antagonist. Beside him, his client, adding, by his presence, new strength to his cause. Here, then, is a real contest. He measures weapons with no imaginary foe. From such circumstances as these, does the lawyer draw inspiration to elevate him to the orator.

The studies of the lawyer add much to his mental growth. It is not so much his aim to conquer his enemy, and hold him in subjection by force, as to win him over to his side, by the fairness and justice of his cause — to convert him a sincere ally. Hence, the need of using his weapons with care and delicacy. They must not be, in the least, lacking in weight, strength, or keenness. They must be so nicely polished, and so smoothly sharp, that though the antagonist neither feels the blow, nor is lacerated by the harshness of the weapon, yet he is not the less deeply wounded, or less effectually disabled. In order to dress his thoughts most becomingly, and use his weapons most adroitly, he is led into the alluring fields of literature, where he can revel in delights.

But to turn from this view of the profession to the opposite. The appearance of an advocate at the Bar, presupposes a hostility; a state of feeling any thing but conducive to the development of his better nature. Once having attempted to win his

cause, every passion within him is aroused to secure the victory. Hate, envy, back-biting, chicanery, pride, dogmatism, sophistry, all these find at the bar a home, too often a welcome one. Often, too, the warfare is not open and manly, which at best is injurious; but low cunning, mean duplicity, timeserving flattery, all the vilest tricks of which humanity is capable, are pitted against each other. In such cases, pity and contempt join in our decision against the combatants. This is the most serious and hateful attitude of the profession, and it requires no little self-control, no moderate ability, to surmount its debasement; but if overcome, how preëminently noble is the victor. He has walked in the furnace of fire and come forth unharmed.

The dignity and even the sublimity of the position of the theologian must, at times, have attracted the attention of all. The slave of no hierarchy, the tool of no superior power, he stands forth as one of the freemen of God, pointing to God's word and works as the exponents of God's power and the infinite perfection of all His attributes. As the willing subject of a glorious theocracy, he holds direct communion with the Godhead, and draws from thence those spiritual influences which support and purify him. His continual study of things sacred, distils upon his own character its sanctifying power. He stands as an index pointing heavenward, directing and counselling his fellow men as to the worship of the Deity. He even goes beyond this and reasons upon this worship; thus becoming not merely one who complies with the form of worship, but one who enters into its real meaning, into the *substantial* import of the work, a true philosopher.

His knowledge should comprehend, not the relations of the individual to his God merely, but of all God's creatures in their mutual intercourse, of man to his fellow, to the State, to the world, to nature, animate and inanimate, and of nature's mysterious yet harmonious workings. He is to justify the ways of God to man, unfolding all, — the minutest laws of the universe. How delightful this study! How rich its rewards! How purifying its tendencies! It expands and elevates the man. But amid all this how is he sustained? Glowing with the fresh enthusiasm which he gathers from his study, he turns to a world indifferent and dead to all his teachings. He strives to convince them of his truth and sincerity — to awaken them to a sense of the magnitude of their interests at stake, and of the beauty, glory and majesty of his Master's cause; yet all is vain, and with palsied arm and sickened heart, he is compelled to return to himself again. The result of his studying the relations of the creature to the Creator unfolds to him the baseness of the one, and the ineffable perfections of the other; shows him by contrast a disgusting picture. With ideals of

humanity strongly impressed upon his mind, he is compelled to mingle with the most imperfect of his race. The strife, the turmoil, the passion of life, all weary his patience and undermine his faith.

Having thus hastily glanced at the most prominent of the professions, and seen some of the difficulties which the members of each must overcome in order to maintain their true manliness, let us turn to this *new* profession of teaching. We say *new*, because it has not until recently been considered worthy of this rank. And it would not now retain this position, even in this country, were it not that every thinking man assigns to it this dignity in consideration of its relation to our civil and social organization. The teacher's position in relation to society, has very much changed with the development of our institutions, and, with this change, the necessity of having men, complete men, in our public schools, has become evident. Again, the causes of the low rank of instructors in past times may be partially explained when we examine the history of our social development.

Our ancestors, driven from their native home, sought a dwelling upon our shores, then most desolate. Their colony, from its very situation, partook somewhat of the nature of communism. They were obliged, as a matter of self-defence, to cede to others the same privileges which they claimed for themselves. Hence sprang forth their civil equality. But their social equality was subject to other laws, far different, and more latent, and consequently more difficult of modification. The customs of society and the laws of social intercourse, were prescribed, not by written tablets, but as a kind of common law, by that portion of community whose province it is to enact the laws of etiquette and of household management. This gives the key to the true idea of the condition of the teacher. When the mother sought to instruct her children, she must devise the means therefor. In case she had a competency, she knew no better way than to follow the customs of her ancestors. These customs, although it may seem strange, held sway, and even now do hold sway among certain portions of the citizens. The sundering of the bonds of custom is not the work of a day nor of a generation. It is impossible in any thing to upset the whole order of things and reconstruct it upon a rational basis. It is to be done only by time and the emergencies of the occasion. Hence, the clinging to ancient and antiquated styles, which can only be uprooted by the force of considerate reason.

Returning, then, to the ideas of English education, which the mother brought from her native land, she sought for some pedagogue to instil instruction into her children. This might have been done by a single mother, or by several. If the latter, then

we should have a kind of common school. If we understand the position of the English school-master, or the Dominie, we can easily conceive of the degrading position of our predecessors in instruction. Dominie Sampson is a character but little overwrought. The rank of the tutor was akin to that of the clergy, as portrayed by Macaulay, only, inferior. This rank was held by instructors, partly, on account of their own incapacity to rank higher, being mere book-worms and students, without possessing those manly accomplishments which are the property of every true scholar; and, also, because every pretender to learning was slighted, even ridiculed, by the business community of the time. The position of the tutor in English families, was but very little superior to that of a male nurse, to take care of the larger babies; and that of the governess was but little different. From such a social condition, has the teacher risen to his present rank.

The term "*the teacher*," is used because it includes all instructors in public and private institutions, and because the instructors in them do not blush to fraternize. The primary school teacher, the school-master, the preceptor, the professor, all meet upon a common platform. They are all engaged in developing the human mind. They have all of them many things in the performance of their duties which are similar. They form but one chain, which is bound about the public by its own accord, even by its own act, to elevate itself and secure its own best progress; and no link of it can be severed without disrupting the whole. Upon this common ground, then, we may discuss the nature of the teacher's profession, pointing out its injurious effects and its elevating power, making at the same time the proper allowances for the various grades of teachers. But more particularly will the discussion be directed to the situation of those in our common public schools.

It is the desire of every thoughtful man, when considering his own nature and future life, to devise the means of producing the most perfect and harmonious development of all his faculties. In the several professions, we find that the facilities for doing this are various. How is this with the instructor? How can he best secure the highest results, and the most complete manliness in himself? How shall he most effectually surmount the wear of his profession?

When we speak of the teacher, we presuppose some one to be taught, who is inferior in learning. The instructor of such an one must dwell upon the rudiments of the science taught. If the languages are studied, the instructor, of whatever rank, is obliged carefully to unfold the primary formulæ of the language taught. It may be that this training will be an advantage to the teacher, in the way of *fixing* in his memory those rules and laws of language, which are of the utmost importance to any one who wish-

es to become a perfect scholar. It may lay a sure and broad foundation for success in his own studies. But this will be the case only for a short time. Let the instructor dwell upon the rudiments of any subject of study, for successive years, and it will become a dull routine. He will revolve in his own peculiar orbit, with no variation. Moreover, when engaged in teaching such scholars, the attention of the instructor is constantly directed to minute points of criticism. This is not objectionable, so far as it goes. Any and every kind of criticism should be understood by the complete scholar. But, because the pupils are incompetent to grapple with the higher and broader principles of the subject, the teacher is constrained continually to keep himself busy with the most elementary and technical criticisms. The evils of this upon the mind can scarce escape the notice of any. Its bad effects can be seen by examining the writings of those engaged in instruction, who have attempted the higher walks of critical analysis and metaphysical disquisition. In many instances, though not in all, there is a want of breadth and power of comprehension. Such writers stand "shivering on the brink," not daring to plunge in and stem the tide. They either lack courage to grapple with the stronger points of their subject, or they lack power of vision to view it as a whole and in its parts at the same time. Thus does the business of instruction narrow down the mind to technicalities, and take from the reach of the intellect; because it must be preöccupied with the details of elementary instruction. This can be overcome by proper study, and we occasionally find one who has broken away from its influence, and then we admire the manhood of the teacher. He shows how to combine critical scholarship with true manliness.

The position of the teacher in relation to his pupils as their controller, as possessing over them not only superior mental power, but also the right to compel obedience, by the exercise of force even, is to be guarded against. The consciousness of this superiority is apt to produce arrogance. The constant habit of dictation — the compelling an audience in all cases, will, to a certain degree, extend to his intercourse with the world around him, and when he mingles with his fellow-men, his bearing indicates his profession. He must recollect in all cases that he is, daily and hourly, to exhibit to his pupils the marks of a gentleman. When he finds

> "his thoughts take wildest flight,
> Even at the moment when they should array
> Themselves in pensive order,"

when his errant eye withdraws his mind, fixed upon the subject which he is teaching, from this to some unruly pupil, and, in his vexation at the misdemeanor, his anger is roused, he must then control himself — he must then turn his eye inward upon

his own disposition and his own feelings. He must also continually have in his mind the influence of his own conduct and character upon those under him; bearing within himself a double mirror which shall clearly reflect to his own mind his inmost soul and his outward acts. He must thus, each day, mount above the noted faults of yesterday. He must make the noblest of all victories daily — that of self-conquest. Thus shall he become "e'en as just a man as" can be evolved from the elements of his own character.

The pupils in every school are the witnesses, the jury and the judges. They are witnesses to the instructors and the community of the efficiency and perfection of the instruction. Their condition testifies to all, the character of the instructor. They are the jury, as they are the ones before whom stand all the acts of the instructor as witnesses of his spirit and of his justice. They unconsciously hold him guilty or not guilty as this testimony may impress them. They are judges, inasmuch as they, by their native consciousness of right, decide upon all the regulations and laws of the schools. Thus hedged about by this peculiar combination of characters in each individual pupil, the task of the teacher becomes one of no ordinary complexity. Nor is this all. Should this little court become dissatisfied, they then immediately take an appeal to the people, — as it were by instinct thinking, "*Vox populi, vox dei.*" They present their own judgment to this superior tribunal, as the true and just award of a proper tribunal, and it is too often received as such. How much more complicated and vexatious does his situation now become!

Where shall he turn for justice? Does he look to the parents of his pupils? But they are parents, and listen to the voice of the child. Can he expect any favor or sympathy from without? He can outride the storm in one of two ways. By doing what too many are disposed to do — by seeking for popularity by undue means. The school-room, where such are to perform their best acts and render their noblest services, is neglected for the purpose of producing an out-of-door feeling in their own favor. They manipulate the community, hoping, thereby, to bring the public into a proper mesmeric connection with themselves. They make friends with the mammon of unrighteousness — they are all things to all men. Their diffusiveness, their platitude, is immense. They are called good fellows, and first-rate teachers, because the public take their testimony therefor. Too many, by far too many, are thus riding upon the whirlwind of popular applause, and blowing their own trumpet to direct the storm. Let such beware lest some adverse current carry them — they know not whither. Such degrade the instructor into the intriguer, — the man into the demagogue. They had better far

look elsewhere for employ. They ruin their pupils for their own glory.

Another way of surmounting these obstacles is by doing so much in the school as to ride supreme over all difficulties. Should a teacher do his duty at all times there is very little danger of any difficulty. But should any trouble arise, he must put forth the more exertion to divert the attention of the pupils into the proper course. He must do so much to interest and elevate his pupils that there will be no opportunity, from without, for calumny to find a foothold. It is never necessary for a teacher to take cognizance of any adversities beyond the precincts of his school-room, so far as it concerns his reputation. Reputation! Do instructors labor for reputation? Are they, too, mad enough to seek for glory? They should be too manly to *seek* for it. If they are the men they should be, it cannot avoid coming to them. They are on the wrong track to *seek* for it. They must "learn to labor and to wait." They are by daily toil to mould and carefully elaborate the mental characters of their pupils. This can be done by no sudden, surprising process. It is done only by patient labor. This labor will be blest. They are thus to serve their God, and He will not leave them "naked to their enemies." They will thus surround themselves by an impenetrable shield of truth and equity that will preclude all necessity for labor elsewhere than upon their scholars.

Let us not be understood as discountenancing any proper labor upon a community where one may be employed. Such labors are often beneficial, but they do not pertain to this discussion sufficiently to be introduced here.

The relations of our public instructors to their committees are such as to influence their dispositions somewhat. As a general rule committees intend to perform their labors faithfully. But it must be remembered that they labor gratuitously, and hence may be supposed, in one view at least, to act without motive. Yet they often accept the office without much thought, and retain it without any perceptible care. Their moral obligations to act are unthought of. From such, an instructor can receive no sympathy. Some even sacrifice truth and fairness for the sake of catching popular favor. They even experiment upon the schools as calmly as the chemist upon his drugs. They often judge the teacher, pronouncing sentence upon *ex parte* testimony. Such look upon schoolmasters as hired servants. They counsel not, nor consult with them. Again, there are men among committees whose conscience is their

"supple glove,
Their upper garment, to put on, or throw off,"

as they may judge best. It is rare to find bad committees. If such exist, it must be looked upon as one of the evils of the sys-

tem, and an unavoidable one. Our system cannot be perfect; perhaps, however, it cannot be better than it is. Any instructor who is manly, will calmly meet all such troubles, recollecting that the decisions of today are not for eternity, — that the "jury time empannels" will adjust all things well. Our minds must never be worn by any external annoyances, otherwise we *unman* ourselves, and unfit ourselves for instructors.

In one other respect, is the condition of the teacher one of deprivation. In the exciting contests about him, there is much to allure him from the field of his labors, and he often burns with desire to combat some of the fantasies and follies of the day. Perhaps he is anxious to enter upon the political arena, perhaps to become a reformer. But all this is beyond his province. When he devoted himself to education, he precluded all prospect of access to such scenes. In his own profession, he must and will find sufficient scope for all his reforming zeal. He is, in fact, one of the most efficient of all reformers. If a real teacher, he implants a seed whose germination and perfection will surely uproot and choke out all fanaticism and folly. He must debar himself from all these questions, and seek only to fasten upon his scholars those impressions which are destined to accomplish his most cherished views.

Hitherto, we have considered the worst aspects of the profession. And we have done so, for the purpose of unfolding the dangers attendant upon the performance of its duties. It has been our intention, as far as possible, to map out the rocks and shoals of this sea upon which we sail. The question comes, how can these be avoided? How can each teacher stand forth a man, — a complete one? May he venture to be a representative of his race? But what is it to be a representative of the race?

Much has been said and written concerning the great knowledge of humanity and of nature which every *composer* must possess. The poet, the painter, the sculptor, the orator, have each argued that the perfection of his own art requires a perfect knowledge of nature, and not merely of external, but also and more especially, of internal nature, and its effect upon the outward and visible form. This knowledge, they say, also, must be joined with the power of reproducing it, in the vivid and stirring imagery of the poet, in the powerful and moving words of the orator, in the delicate, calm, and yet inspiring productions of the painter and sculptor. Hence each arrogates to himself a creative power; and more, — each argues that none can create save such as have within themselves a preëxisting ideal model. But these creations are as varied as the individuals which people our world. Each claims, therefore, that he must possess within himself all the various attributes of his own creations, — must combine in him-

self a representation of all these,—must be himself a *representative* of *humanity*,— must have some pretensions to complete manhood.

Doubtless, this is in some degree true. But we are wont to ascribe to such an one the practice of all manly attainments, when he has only the power to illustrate this practice by words, by painting, by sculpture. We misconstrue the maxim, "Knowledge is power," and assign to the word power, not latent potentiality, but actually existing *energy*. One may think or dream of noble deeds, and a perfect life, and may impress upon others the images of his dream, but be entirely impotent to enact these thoughts in his life. Be this as it may, we freely grant that any one of these may be, to a certain extent, a complete man. But if we ascribe this to one who realizes the creations of his own mind in the marble, upon the canvas, and with the pen, what rank shall be given to one who, by his plastic power over the human mind, shall evolve therefrom a character which shall realize his own ideal, — who shall direct even these artists themselves in their onward course? Which is the greater artist,— which the nobler creator? Shall we call Homer and Virgil, Dante and Chaucer, Shakspeare and Milton, Cicero and Demosthenes, Raphael, Michael Angelo and Titian, shall we call these creators? And shall we not give to Plato and Socrates a higher rank? Shall we seek out a nation's character from the schools and styles of its art, and shall we not look to the groves of the Academy and the walks of the Lyceum for a more powerful influence? Socrates, and Plato, and Aristotle, were instructors. With them we claim not equality, but kindred.

The teacher, by his plastic power upon the minds of his pupils, moulds them into enduring forms. His touch can never be erased. He gives them an impetus which never dies. When will the truths which Socrates impressed upon Plato perish? When will Aristotle cease to instruct mankind? Our power is one which is unequalled. It is unequalled by the parent, because the teacher goes where the parent cannot go, and leads the child thither. We have here a reforming power which the greatest reformer may justly envy.

Again, the studies of the teacher are of an elevating character. Whatever troublesmay as sail him from without, he can always, in his study, converse with man in his best attire. Here he is not harassed by intrigue and deceit, as is the lawyer; nor by superstition and quackery, as is the physician; nor by the terrible baseness of humanity, as is the divine; nor yet by the more near and daily troubles of his own situation, but calmly and serenely may he labor. And his labor, too, is for another purpose than that of either of the other professions. Their private study must, in many cases, perhaps in most, be directed to the mastery of the peculiar outward difficulties which the circumstances of their pro-

fessions compel them to surmount. But the teacher's private study, if affected at all by the peculiarities of his profession, is affected pleasantly. His only aim is to secure in himself such complete power over his subject, as to be able to hold it in the clearest and most pleasing attitudes to those under his charge. His study is constantly peopled by the enquiring gaze of awakened intellect, and his labor is to gratify it.

But we are dwelling too long on this part of our subject. We did not design to say much upon the beatitudes of our profession; we leave this to more poetic and creative minds. We intended only to show the necessity of true manliness. This we have partly done; space and ability forbid more. We would say one word more; and this is, as to that much abused class, old school-masters. Almost all young persons shrink from the idea of an old school-master, when they are thinking of making a profession of teaching. The fashionless unmentionables, the superabundant coat, the scattered locks, the vacant eye, the uncertain step, in fact, the beau ideal Dominie arises before the mind. But of all this there is no necessity. "A man's a man for a' that and a' that." A teacher who has been what he should be, will never come to this. But admit that he will, and what then? Compare this with the inane life of corpulent, gouty wealth, with the nervous, excitable old age of the advocate and intriguing counsellor, with the restless and unsettled maturity of the physician! Which can look back upon the most productive and useful life? Which has best improved the talent committed to his trust? The teacher's life has been one of cares and vexations, but, at the same time, one of noble acts. It is a drama of devoted *self*-sacrificing labor. He *has* acted well *his* part, and "*there* all the honor lies." He has not, like the sword in its scabbard, rusted out, but has done good service in life's warfare; has stood as a battlement against sin, and folly, and fanaticism, and has *finished* his work. If he summons before him the days of the past, what satisfactory assemblages of good deeds crowd around him. If he looks to the future, he does so with calm assurance, he knows that there are those awaiting him who will welcome him home. He has no dread of the present. None of the living can justly accuse him, for he has had malice against none. Multitudes do call him *blessed*. Thus will it be at the worst. Much more delightful will it be if he has perfected his own manliness, if he has developed his own mind. What field of enquiry will be to him strange and uninteresting? He has been obliged, by his position, to study all sciences, and to search out the hidden beauties of language. His, then, is no barren maturity. Then can he wrap "the drapery of his couch about him" and lie "down to pleasant dreams."

History of the Siege of Boston, and of the Battles of Lexington, Concord, and Bunker Hill. By RICHARD FROTHINGHAM, JR. Little & Brown, Publishers.

We wish to call the attention of teachers and others, interested in the selection of school libraries, to this volume, which, as suggested in the Boston Atlas, we think should be in every school library in the State. Though somewhat familiar, as we had supposed, with the principal incidents which form the subject of this history, we have read it with uncommon interest, and have derived from it, we think, more accurate, — certainly more distinct, and better defined ideas of the condition of the country, and of the important events in that interesting period of our history, than we ever before possessed. The careful research and fidelity of the historian are apparent in every page; and while his sympathy with the patriot cause betrays him into no indiscriminate eulogy of those who defended the colonies against their oppressors, neither does he manifest any personal antipathies against the mere agents of oppression, which might prevent his rendering them full and complete justice.

In fact, Mr. Frothingham has evidently aimed at a simple, and well-digested statement of the facts which he has been able, by the most indefatigable research, to glean, and "has bid them speak for him." And well have they done his bidding, if we may judge from the distinctness and completeness of the pictures which they present to the mind's eye, since it is scarcely possible that any collection of facts, materially faulty or defective, should convey so vivid and perfect an image of the whole. We again commend the work to all, and especially to those who would place within the reach of every child in the Commonwealth, a full and accurate statement of the sufferings and heroism of our ancestors in the cause of freedom, of which our own honored state was the fitting theatre. T.

IMPORTANCE OF MORAL EDUCATION. — Under whose care soever a child is put, to be taught during the tender and flexible years of his life, this is certain: it should be one who thinks latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits, languages and sciences and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man. LOCKE.

THE PROFESSION OF TEACHING.

MUCH has been said and written, of late, upon the importance of the teacher's vocation: and claims have been preferred, in some quarters, to a higher social rank in the community, based upon the usefulness, and dignity of the profession. We regard this uneasiness and dissatisfaction of teachers, as one of the most favorable omens of the times; though we think the means employed for the elevation of the profession by some, not entirely adapted to accomplish the desired end. Mere declamation, and the passage of resolutions at "teachers' associations," though they may aid in healing our wounded pride, and increasing our mutual admiration, will hardly be received as authority out of the profession, or establish the claims set up to personal and social consideration.

We are not aware that any of the professions, now basking in the sunshine of aristocratic favor, has been elevated to its social standing in this manner; and certainly there is nothing which places an individual in a more awkward position, or so surely depresses him in public estimation, as the manifestation of any disappointment that his talents, or labors, are not duly appreciated; and that he is not of greater consideration in the community. We feel an instinctive contempt for one who is not satisfied with the estimation in which he is held, and cannot wait till his *works demand* that consideration which his ambition craves. But, if this want of appreciation arises from the ignorance of the community upon the subject of education, there is, then, less excuse still for the manifestation of any impatience. He who is not possessed of sufficient nerve, or heroism, to live and act independently, sustained by a consciousness so ennobling as this, had better never venture into the chilling twilight of the future, but should confine his labors to the noonday blaze of popular favor. If, however, the depression of the teacher's calling is not wholly owing to this, but is, in part at least, to be attributed to the want of suitable mental and moral preparation to perform the duties incident to the office, then the more we prate of the importance and dignity of the profession, the more glaring will be the contrast between the *profession* and the *professors* of teaching. Viewed, therefore, in any light, we cannot but think that the sensitiveness manifested upon this point, is ill-timed, and inexpedient. Doubtless there is some reason for the existence of such a feeling among teachers; but the fact of the low social position of the profession, in the community, is also presumptive evidence of some short-coming on the part of teachers, in which the feeling

originated. Teaching has been, and still is, to some extent, made a stepping stone to some more lucrative, or honorable profession; and while this continues, the social position of teachers must remain below the regular professions, to which it is the ambition of these temporary teachers to attain. It is one of the *steps* by which they have risen to their elevated positions, and, of course, below their present standing. But how can this state of things be remedied? We reply, the remedy is in the hands of those who design to make teaching the profession of their lives. Not by legislation, not by resolutions, (which, by the way, always remind us of the resolution, unanimously adopted by the inmates of an almshouse, "that it is a great thing to have friends,") not by any direct interference with those who enter upon its duties for the purpose alluded to, but by such a thorough preparation for teaching, as to secure a degree of success that never can be attained by one not acquainted with the science. In this way, we may magnify our office, and *make* it honorable. Why does not the young man, desirous of qualifying himself for the profession of teaching, obtain the means of pursuing the regular course, by temporarily practising medicine or law? Evidently, because successful practice in either of these professions, requires, in addition to a general education, a particular course of instruction upon topics peculiar to that profession. It is this, indeed, which constitutes it a distinct profession, and excludes the uninitiated from its honors and emoluments. The question, therefore, of elevating the profession of teaching, or, in fact, its existence, as a distinct profession, must depend upon this: whether success in it requires any thing more than a good general education. The prevailing opinion, until recently, seems to have been, that this was all that could be done to secure success. Not that every well educated person would necessarily be a successful teacher; but that a thorough knowledge of the branches to be taught, and a certain instinctive tact for discipline and instruction, were the sole requisites for success.

If this were so, if there were no *principles* of discipline and instruction founded in laws of universal application, if the mind, in its development, and growth, and reception of truth, were perfectly lawless, as some seem to imagine, it would be in vain to think of elevating the calling of the teacher to the dignity of a distinct profession. We think, however, that the requirements are such, as not only to demand a peculiar professional course, before assuming the discharge of its duties, but such as to call for even a higher order of talent, more acuteness, discrimination and versatility of mind, than is found necessary to secure success in some of the professions whose claims are already allowed. Is it easier to trace mental or moral imbecility, or obliquity to its special cause in the individual, and prescribe for it,

than to find the origin of physical weakness or disease, and apply a fitting remedy? Is the body, in its organization, more complex and subtle than the mind? and are there greater diversities of physical habits and temperaments, than of intellectual and moral? Or is spiritual clairvoyance less rare than physical? Why, then, may not the teacher's profession sustain the same relation to the medical, that the unseen and intangible essence which we call mind, sustains to the corporal system?

The teacher must frame, expound, and execute, the laws of his juvenile commonwealth, not only in such a manner as to command the respect, and secure the coöperation of his subjects, but his power as a legislator is limited by the prevalent popular notions of liberty and children's rights, by the whims and partiality of parents, and a whole host of *constitutions*, whose only point of resemblance is, that they are all very peculiar; while in the administration of justice, there is usually a great amount of special pleading, and he is often inundated with petitions for clemency in discharging the duties of an executive officer. Is there not, in the exercise of these complicated and delicate duties, a call for all the sagacity, the shrewdness, the nice perceptions of character under all its modifications, and the ingenuity in eliciting truth from interested witnesses, required for successful practice in the legal profession?

The clergy are our moral and spiritual teachers and reformers. But does not the *form*ation of character require as much judgment, as deep insight, as earnest, patient, and faithful a spirit, as its *re*formation? Is it easier to teach and enforce the necessity of subjecting the passions and propensities to reason and conscience, in youth, — with all its impulsiveness, its impatience of restraint, and ignorance of consequences, before the mental powers are developed, — than in more advanced age, when the current of blood and of animal spirits becomes gradually retarded, when the intellect is more active, and has acquired the powers of generalization, and when, the baseless hopes of youth having been disappointed, our whole experience takes part with our higher nature? To our mind it is plain that the teacher's profession, to say the least, gives as ample scope to the mental and moral faculties, and requires as high an order of talent, as ripe scholarship, as extensive knowledge, as varied experience, and as much earnestness and energy of character, as either of the three professions whose claims are universally acknowledged. Let us not, however, be misunderstood. We are not now speaking of the acquirements of existing teachers, but of the *requirements* of the profession; and we assert again that there is nothing in its nature or duties to prevent its immediately taking rank with the highest; and well qualified and competent teachers only are requisite to secure that rank. We are aware that

this view of the matter does not minister much to our vanity, and may even be considered too humiliating a concession to be made by one whose best years have been spent in teaching. Still, if it be *true*, as we think it is, it may as well be made now as ever; that those who are now entering or may hereafter enter upon its duties, may know what claims the profession has upon them, and the conditions on which they must depend for their position in the community.

The establishment of Normal Schools, as it seems to us, is the most important step, yet taken, towards the end desired, although but a short step. The other professions have their Medical, Law and Theological schools, through which students pass after having completed an academic or collegiate course of general instruction. We must, also, have our professional schools, if we wish to establish our claims to an equality with them. When this is done, — when the principles of instruction, of discipline, and of mental and moral development are so fully taught and illustrated, as to secure a degree of success unattainable without such a preparation, there will be an end of employing those temporary, and too often mercenary, teachers, who sequester the funds appropriated to the education of many, to their own private use, and render therefor no just equivalent. If these terms cannot be met, if a judicious course of professional training and practice, will not give this advantage over the uninitiated, we say again, that teaching cannot, and should not, rank with those professions requiring such preparation.

What would be thought of the man who would undertake the most difficult and delicate surgical operations, with no practical knowledge of the bones, muscles, veins and arteries of the body, — whose untaught knife roams at venture among the complex organs of the human system? Just as absurd, and more dangerous is it, to intrust to the mere novice the duty of lopping off diseased mental or moral habits, and removing the tumors of selfishness and sin from the soul. If every wound inflicted on the tender spirit of childhood, and left to fester and discharge its poisonous matter, undrest by a skillful and tender hand, were as visible as those inflicted on the body, how would parental affection and tenderness, — which reluctes at the infliction of physical suffering, and is shocked at the sight of a lacerated skin, — bleed at the mangled and scarred spirits of the objects of their tenderest solicitude? Were parents fully aware of the influence, direct and indirect, exerted by the teacher, and of all the subtle and invisible agencies in the formation of character, would they not be as careful in the selection of those who are to sustain this relation to their children, and as regardless of expense as they are in the employment of a mechanic to build a house, a lawyer to manage a suit, or a physician to min-

ister to a diseased body? But if the community still persist in the niggardly and cruel policy of employing *cheap* teachers, may we not hope that an exhibition of the requirements and responsibilities of the profession, will deter some who are manifestly incompetent, from assuming such high responsibilities, for the paltry sums they receive? Of those who, regardless of qualifications, are not prevented by these considerations, we can easily believe, and charitably admit, that "they know not what they do;" for were they aware of the extent of their influence, they would spurn with contempt the paltry bribe offered for the commission of so great a crime. T.

THE VALUE OF HIGH SCHOOLS.

[From the Miscellanies of Prof. C. B. Haddock.]

SOMETHING more than these, therefore, should be acquired, if possible, by our sons and daughters, — an education which shall insure, in all upon whom Providence has bestowed the usual amount of mental capacity, a future, and constantly increasing intellectual activity and culture. For such an education, the period in which we live offers eminent facilities; both in improved methods of teaching, and in our knowledge of the subjects most useful to be taught. A new world of natural science has been opened to the common mind; connecting us more sensibly with every thing around us, and more intimately with every thing above us; unfolding to us new sources of interest in the most indifferent outward objects; and giving to life a new value, by disclosing more fully the wonders of the scene in which we live. These objects of natural knowledge are, it seems to me, the proper introduction of the mind to all desirable mental cultivation; they are the true starting-points in a system of popular education. Natural history, physiology, chemistry, geology, natural philosophy and astronomy, in themselves full of interest, soon open into fields of exciting and charming thought, in history, biography, poetry and art. The habits of mind which they promote, are all useful; and the associations they create, innocent and elevating. It is one of the recommendations of this extended instruction of our common schools, that, in thus generating a taste for study, we are drying up the springs of vice in the public mind, we are concentrating higher objects of attraction around the fireside, and giving to home and to domestic life a more controlling influence, as elements of personal and national character. Nor is it simply for the benefits which these higher schools may be expected to confer on those admitted to them, that I advocate the passage

of this bill. We should not forget that the effect will be, indirectly, to raise the standard of education in all the common schools. It will be an object of ambition to be admitted to a high school; and those educated there beyond the general standard, will, in time, become themselves, sources of education, not as professed teachers only, but as citizens, as men and women, as fathers and mothers. Domestic discipline will become more perfect, as successive generations of those who preside over the charities of domestic life, are themselves better taught. And schools, in their turn, are made very much what home is, where these schools are kept. Unintelligent, ill-regulated families are never blessed with good schools. The scholarship, and propriety, and courtesy of a school are owing, more than is always imagined, to the drilling and prompting behind the scene. A well taught, right minded mother is a public teacher, without wages, a centre of good influences, a radiant point in life. A cultivated man, of reasoned opinions, of sober views, and a considerate benevolence, is a spring of living water; the earth is greener and the air sweeter about him.

A CONTRAST.

COLDLY to himself sufficing,
Man disdains the gentler arts,
Knoweth not the bliss arising
From the interchange of hearts.
Slowly through his bosom stealing,
Flows the gentle current on,
Till by ages frost congealing,
It is hardened into stone.

Woman, contented in silent repose,
Enjoys in its beauty life's flower as it blows,
And waters and tends it with innocent heart;
Far richer than man with his treasures of art,
And wiser by far in her circle confined,
Than he with his science and flights of the mind.

In the realm of man's dominion,
Terror is the ruling word,
And the standard of opinion
Is the temper of the sword;
Strife exults, and Pity blushing,
From the scene despairing flies,
Where to battle madly rushing,
Brother upon brother dies.

Woman commands with a milder control,
She rules by enchantment the realm of the soul;
As she glances around in the light of her smile,
The war of the passions is hushed for a while;
And Discord, content from his fury to cease,
Reposes entranced on the pillow of Peace.

Schiller.

RULES FOR THE SCHOOL-ROOM.

1. From your earliest connection with your pupils, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your pupils always understand that you *mean* exactly what you *say*.

3. Never promise any thing, unless you are quite sure you can give what you promise.

4. Never tell a pupil to do any thing unless you are sure that he knows how it is to be done, or show him how to do it, and then see that he does it.

5. Always punish a pupil for disobeying you wilfully; but never punish in anger.

6. Never let your pupils perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then reason with them on the impropriety of their conduct.

8. Remember that a little present punishment when the occasion arises, is more effectual than the threatening of a greater punishment, should the fault be renewed.

9. Never yield any thing to a pupil because he looks angry, or attempts to move by threats or tears.

10. Never allow them to do at one time what you have forbidden under the like circumstances, at another.

11. Teach them that the only sure and easy way to *appear* good, is to *be good*.

12. Never allow talebearing.

13. If a pupil abuses your confidence, make him, for a time, at least, feel the want of it.

14. Avoid allusions to former faults, when real sorrow has been evinced for having committed them.

15. Remember the importance of instilling good habits while your pupils are young. Especially inculcate the habit of perseverance. — *S. S. Journal.*

"In order to learn, we must attend; in order to profit by what we have learnt, we must think, that is, reflect. He only thinks who reflects."

"A reflecting mind is not a flower that grows wild, or comes up of its own accord."

"Among the various undertakings of men, can there be mentioned one more important, can there be conceived one more sublime, than an intention to form the human mind anew after the divine image?" — *Coleridge.*

THE RIGHTS OF PARENTS AS TO PUBLIC SCHOOLS.

WE OFTEN hear it remarked by public men, and by men, too, who profess to know what the duties of the citizen, and the powers of government, are, that "*we cannot afford the best of schools for the public.*" This poverty-stricken complaint recognizes several wrong principles. Among them are these: *that the public schools are not to be model schools; that the State cannot afford to educate its children; and, that the children of the public have no claim upon the tax-paying portion of community for an education.*

This seems to bring out a principle prominently, that the right of parents to an education for their children, from the common treasury, is a limited one. We propose to examine this.

Some writers say, that the object of a State and of government, is, the security and perpetuity of rights. This is perhaps the only primitive idea in the formation of a State. Some certain rights are mutually conceded, because some certain other rights of superior worth are obtained by association. But civilization has unfolded other benefits arising from a State, as springing from the power gained by association. Hence, we find governments assuming the right of legislation upon subjects not immediately pertaining either to the security, or to the perpetuity of individual rights, but to the progress of the nation. No legislation affects the past; it must be prospective. The present and the future are its only concern. The past may illuminate the present, and guide as to the future; but no past act can be legislated upon.

But how can legislation for the future, concern a State? In two ways; first, in so far as it concerns the transmission of rights unimpaired, to the successors of the State, to whom it is, in some degree, responsible; second, in so far as it concerns the best interests of the future for it to legislate. Legislators are to judge of *any* project, by its prospective bearings, not by the "*cui bono*" of the present only.

The leaders of the prominent political parties always rival each other, in boasting that they are desirous of developing the resources of the country. Each party claims to be the patron of zeal and industry, when applied to the development of those latent resources so abundant in the natural world, and, especially, in the still more productive wealth of intellect. Each party is proud to claim that it is striving for progress, for the prospective interests of community. And it does this wisely; for did it oppose such progress it would ruin its own future, it would strike a blow at all society, and prostrate all energy. We had better by far retire to the most primitive modes of life, had better

become hermits, than surrender our rights to the rule of a majority that would debar all progress.

In a republic, or in a democracy, it is more necessary, than under any other form of the State, to have an intelligent and reasonable community. The moment we extend universal suffrage to an irreligious or ignorant nation, that moment, we let loose upon them, all the machinations of unjustly aspiring ambition, and all the petty tricks of demagogism, to play with perfect license upon them. No community has long existed, or can long exist, without intelligence and virtue. These, then, are indispensable to our national existence. To an intelligent and virtuous majority, we may safely confide our dearest interests.

From these considerations, we perceive the duty of the government to be, so to legislate as to procure the present and future intelligence and good morals of its citizens. Hence, its educational duties. But in its educational acts, how far must it proceed? It must not be content with making the future a mere copy, or reproduction of the present. The State is to seek for the development of its *mental resources* with as much zeal as it does that of its natural, physical resources. Indeed, a complete development of the latter can only exist as a sequence of the former. It would seem, at times, that our legislators were laboring back-handed, when they seek the one and neglect the other. The two are wedded and inseparable. The one cannot be developed without the other.

An elegant living writer* has spoken so aptly upon this point that we cannot forbear quoting him: "The intellectual and moral progress of society is really the true, the ultimate end of the State. The highest aim of social order is moral greatness. The instincts, even of the brutes, teach them to unite for protection from violence, for the preservation of their physical existence; and social institutions which accomplish no more for man, are scarcely higher in dignity. The first object of government, as of the individual, is to live; self preservation is its first law. But that is not its end. We seek not to live for the sake of living, but for what there is to live for, — the good which life holds out to us. He that sacrifices the ends of life for the sake of living, perverts the order of nature, and gives up all that makes life valuable, in his anxiety to live. And the State is hardly more wise which confines its policy and its enterprise to its own preservation, forgetting, or neglecting, the ulterior end, from which the state itself, as a means, derives its principal importance, the development of the faculties and the perfection of the character of man as man, — as an intellectual, a moral, and religious being, capable of indefinite progress, of boundless attainment, of an

* Prof. C. B. Haddock.

intense personal and spiritual life, — a life, in comparison with which the old heroism, the conflicts and victories of mere physical power, and even the plenitude of riches, are trifles, the childish things, which in the manhood of the world are put away."

And again; "It must be that something more is intended for us, even here, than to be hewers of wood and drawers of water, though it be all for ourselves. The mind that shoots forth, here and there, from all ranks and conditions of life, is but a sign of what, from unpropitious causes, lies unawakened everywhere. Untold treasures of reason and moral power are yet to be opened in the great soul of humanity. And, if our age may be said, in the French phrase, to have 'a mission' assigned to it, is it not plainly this, to bring out the character and disclose the capacities of the common mind? Education, education in its broadest sense, the education of the many, is, next to the spiritual salvation of the race, ultimately even as a means of this salvation itself, the work, the appropriate, the primal work of our day."

If, then, this is our "primal work," if it is the duty of the state to do all those acts which shall tend to develop our mental and moral natures, it becomes at the same time the duty of every citizen, of every parent, to use all the means in his power to elicit from the government all such enactments as shall best secure this. Such means of instruction must be demanded from the government by its citizens as will best mature their intellectual and moral powers.

But another point yet remains for consideration. It is already included in our previous conclusions, but deserves a greater prominence. Are our public schools to be model schools?

Every legislator who is actuated by proper motives, makes it a primary object, to promote and invigorate all movements which are in a proper direction; he is to restrain only those movements which tend in the wrong direction. He is to insure to all perfect freedom in any upward tendency, and to urge on, even compel all to come forward to the highest standards of rectitude, which the majority may impose. If any one is anxious to procure an education in all respects perfect, it is the duty of the State, to say the least, not to place any bar to his progress; it is rather under obligations to encourage him by every means in its power. Again, should the State exert its fostering care upon some, to the exclusion of others, or should it suffer a few to enjoy superior advantages or monopolies, without rendering an equivalent therefor, in some other way, our ideas of justice would, at once, compel us to effect some proper adjustment of it.

Hence our government should never allow a certain portion of the community to obtain a superior intellectual training, and suffer all others to get little or none. This would at once create an aristocracy of intellect. But at the same time this would unite with itself

other and more objectionable features. If left thus, those who would excel in education, would be those possessing the means to do it. Those possessing the means, are the wealthy. Thus we should have, at once, in every community, a double aristocracy, (to use this much abused word in its popular sense) combining the conceited pride of wealth, with the arrogance of superior intellect. Thus would our Republic reënact the folly of Rome, in making a division no less marked than that of the Patricians and the Plebeians. It would be divided against itself.

All this can be avoided by making our public schools as perfect as possible. Let them be perfect, and we introduce our children into citizenship upon the same platform. We quote again from the same author upon this subject:

"By means of knowledge thus accumulated and dispensed, it provides for an efficient appeal to the principle of emulation. It goes upon the supposition that an ambition will be awakened, if not to excel, at least to appear respectable. It will go to create a popular standard of education, and thus to elevate the whole State to the positions of the best taught portions of it. The spirit of improvement is diffusive; public sentiment is not easily resisted. One of the worst evils of the present state of our schools is, the fact that parents who can afford it send to private teachers. The consequence is twofold. The school loses the influence of children of the best advantages at home, children of the better educated and wealthier families; and those children themselves grow up with false ideas of merit and respectability. One, well-trained, well-mannered boy is of great use to a school. His spirits, his habits, his mode of thinking and acting, are caught insensibly by others. He is a model, a model to those of his own age.

On the other hand, a public school is of great use to boys, belonging to families, placed, by accidental circumstances, above their neighbors in life. It is hard to keep such boys from being ruined. They grow up to feel that they are privileged, that they belong to a kind of nobility. They get airs and assume consequence, without knowing how little these airs and this consequence become them. It is good for such boys to measure themselves with their equals in age, of a humbler condition in life. It may teach them that intellect, capacity to learn, does not depend on wealth or office. It may give them truer notions of merit, and more respect for real worth."

The question, then, with each citizen, in examining this subject, is not, "What can I afford?" Shall we speak of expense when we consult the interests of our children? What *father* spares money or the labor of his hands, when the life of his child is at stake? And will any citizen think of expense when the moral life of his child is at stake? The question rather is, how much

can be done to make our schools, in which the growth of our children is to be perfected, the most perfect? How can we allure the best talent into their service? In every business which a manufacturer wishes to make prosperous, he finds success crowning his labors in exact proportion to the skill employed; and that the skill is proportionate to the compensation. Shall we find a different principle in our public schools? Where is the man who can stand forth, then, can pretend to be a republican, or worthy of existence in a republic, and who will yet seek, by any means, direct or indirect, to depreciate our education? Who dares to meet this responsibility? The question is not, how much we now pay; it is, "Are our schools perfect? Are they all they can be made? That is the question. Can popular education be rendered more efficient and successful? This is the point of inquiry. It is the highest question of civil government." The rights of parents, then, as to public schools, supported by the common treasury, by taxes justly and equally levied upon *all*, are equivalent to those which the best and most fortunately situated citizens can obtain at their own private expense. Let, then, the citizens demand this boldly and manfully. Let them endure no experiments upon their children. Let them sustain no amateur politicians, who will, by wheedling, seek to defraud them of their rights.

ETIQUETTE.

Mr. Editor;

As I was walking in the street, sometime since, I saw a young lady a little way off approaching me, to whom I had been introduced a few evenings before. At the time of my introduction, I had enjoyed a very pleasant conversation with her, and had discovered several excellent and womanly traits of character. I anticipated with pleasure, therefore, my meeting with her. I was expecting, at least, some token of recognition, and was prepared on my part to indicate the feelings of my own mind in return. Judge of my surprise, upon drawing nearer to her, to notice no signs of acquaintance. There was a timid, half-ashamed look as she passed, which seemed to indicate some error, on the part of one of us. After I passed, I thought that it could hardly be that she intended to pass without recognizing me, and yet there was no recognition. I concluded that she must have determined to drop my acquaintance, and although it caused me some chagrin, I resolved to think no more of it. It happened however some little time after, that I met this young lady in one of my evening calls, and I was quite amazed, when she not only rec-

ognized me, but soon remarked, during my stay, that I had shown her great impoliteness in passing so coldly when I met her the other day.

I was quite abashed, and could hardly reply; for I had supposed that she was the erring one, and was also conscious of having intended no wrong. Finally, after having recovered myself, I thought the better way of settling the difficulty, was to come to some understanding of our respective ideas as to the point of etiquette herein involved. I asserted, that as the lady was the empress of customs and forms, — as she was to enshroud herself with certain rules and forms of propriety, for her own protection, within which no gentleman could pass, and retain his good name, — as she was to rule in our social life, dictating to man not by word, not by undue assumption of power, nor yet by any prescription of rules, but by the sway which she, as a woman, must exercise upon us, on account of the silent power and the refining influence of her own peculiar mental character, — so was she to exercise her option as to sustaining her acquaintance with any gentleman. I thought that any other position was highly dangerous to her interests. Let it be understood that it is the part of the gentleman to overstep this limit, and where can she find any protection? What better safeguard can be found? I attempted to show how this position which she now occupies, was the result of christianity as it has come to us tinged with the romance of chivalry; that this coloring of her position gave her in our eyes a more elevated and distinct existence. To these suggestions the lady freely gave her assent, but argued that she did not dare to assume these rights. Here again I was troubled. My accuser admitting that she was entitled to all that was asserted, yet making her own timidity an excuse for a loss of her rights, and then charging home upon me the impoliteness of my course which took its direction, entirely, from her action.

On my return home, I thought there must be some remedy for this peccadillo, and I at once turned to you, Mr. Editor. And I would solicit through you, from those, in our commonwealth, who are laboring to rectify society and produce a proper state of manners in our youth, that they will accustom those under their charge, both male and female, to look upon this point of etiquette in this same light. I hope also, that they will accustom themselves to trace out the consequences of it.

It seems to me that such a reflection cannot do any thing less than assign to woman her proper rank in our social organization. We often hear complaints from the other sex that they are not appreciated, — that their civil position is not sufficiently prominent. Some of them would, forsooth, so far "unsex" themselves as to rush into the heat and din of political contests, — as to en-

ter our councils of state and strive to improve the race by public labors, as to seek for glory, — and, filled

> From the crown to the toe, top-ful
> Of direst cruelty,"

marshall hosts, envenomed by hate, to the battle field.

But is this her place? Can she not in some other way exercise a nobler power? Can she not,— ought she not, to use the influence which her mental nature is destined to exercise upon man, in a more proper and natural way? Her thoughts and feelings will find utterance in the maturity of the child, whose mind and character have been formed and moulded by her care. If a woman is what a woman should be, her aspirations and her longing for perfection cannot fail to move and even control the one to whom she is joined, to action more effective and more powerful than any thing done by her in anothway could be. Thus with her "proper motion" would she assume her true position in society and truly elevate it.

Yours,

PRO BONO PUBLICO.

THE IMPORTANCE OF MATHEMATICAL STUDIES.

After all, I must distinctly caution such of my readers as may commence and terminate their astronomical studies with the present work (though of such,—at least, in the latter predicament,— I trust the number will be few), that its utmost pretension is to place them on the threshold of this particular wing of the temple of science, or rather on an eminence exterior to it, whence they may obtain something like a general notion of its structure; or, at most, to give those who may wish to enter a ground-plan of its accesses, and put them in possession of the pass-word. Admission to its sanctuary, and to the privileges and feelings of a votary, is to be gained only by one means,— sound and sufficient knowledge of mathematics, the grand instrument of all exact inquiry, without which no man can ever make such advances in this or any other of the higher departments of science, as can entitle him to form an independent opinion on any subject of discussion within their range. It is not without an effort that those who possess this knowledge can communicate on such subjects with those who do not, and adapt their language and their illustrations to the necessities of such an intercourse. Propositions which to the one are almost identical, are theorems of import and difficulty to the other; nor is their evidence presented in the same way to the mind of each. In teaching such propositions, under such circum-

stances, the appeal has to be made, not to the pure and abstract reason, but to the sense of analogy,— to practice and experience; principles and modes of action have to be established, not by direct argument from acknowledged axioms, but by continually returning to the sources from which the axioms themselves have been drawn; viz. examples; that is to say, by bringing forward and dwelling on simple and familiar instances in which the same or similar modes of action take place; thus erecting, as it were, in each particular case, a separate induction, and constructing at each step a little body of science to meet its exigencies. The difference is that of pioneering a road through an untraversed country, and advancing at ease along a broad and beaten highway; that is to say, if we are determined to make ourselves distinctly understood, and will appeal to reason at all. As for the method of assertion, or a direct demand on the faith of the student (though in some complex cases indispensable, where illustrative explanation would defeat its own end by becoming tedious and burdensome to both parties), it is one which I shall neither willingly adopt nor would recommend to others. — *Sir J. F. W. Herschel.*

CAUSES OF THE CURVATURE OF THE ISOTHERMAL LINES.

The most important causes that contribute to the curvature of the isothermal lines so much to the north on the western shores of Europe and America, are essentially as follows:

In the northern temperate zone, south-west and north-east winds prevail. The former come from the equatorial districts, and partially bear the heat of the tropics towards colder regions; this warming influence of the south-west winds is, however, most marked in those districts which are the most exposed to south-western currents of air; and thus we see why it is that the western shores of great continents become warmer than the eastern coasts, and that the isothermal lines in Europe, which is actually only a peninsular prolongation of the Asiatic continent, and on the western shores of North America, ascend further to the north than in the interior of Asia, and on the eastern shores of North America.

A second cause, to which Europe owes its relatively warm climate, is this, that in the equatorial region it is bounded towards the south, not by a sea, but by an extensive continent, Africa, whose vast extent of desert and sand renders it extremely hot when exposed to the vertical solar rays. A warm current of

air rises continually from the glowing hot sandy wastes, to descend again in Europe.

Finally, the current known by the name of the *Gulf Stream* contributes considerably to make the European climate milder. The origin of this current is to be sought for in the Gulf of Mexico, where the water is at a temperature of 31°. Issuing from the Gulf between Cuba and Florida, the stream at first skirts the American shores, and then, as it comes into higher latitudes, turns with decreasing temperature eastward towards Europe. Although the Gulf Stream does not actually reach the shores of Europe, it nevertheless distributes its heated waters, under the influence of the prevailing south-west winds to the European waters, as is proved by our finding, on the western shores of Ireland and on the coast of Norway, the fruits of trees that grow in the hot zone of America; the west and south winds remain, therfore, long in contact with a sea water, whose temperature between 45 and 50 degrees of latitude, does not even in January sink below from 10°,7 to 9°. Northern Europe is thus separated by the influence of the Gulf Stream from the circle of polar ice by means of a sea free from ice; even at the coldest season of the year the limits of polar ice do not reach the European shores.

Whilst all circumstances thus combine to raise the temperature in Europe, many causes contribute in Northen Asia to lower the isothermal lines very considerably. In the south of Asia, there are no extensive districts of land between the tropics, but merely a few peninsulas comprised within this zone; the sea, however, does not become so much heated as the African deserts, partly because the water absorbs rays of heat to an incomparably smaller extent, and partly also because a great quantity of heat goes off in the latent state, owing to the constant evaporation of water from the surface of the sea. The warm currents of air, which, rising from the basin of the Indian Ocean, would convey the heat of the tropics to the interior and north of Asia, are impeded in their course by the huge mountain ranges in the south of Asia, whilst the land, which gradually flattens towards the north, is left exposed to the north and north-east winds. While Europe does not stretch far northward, Asia penetrates a considerable way into the Arctic Sea, which, deprived of all those heating influences by which the temperature of the European seas is raised, is almost always covered with ice. In every direction, the northern shores of Asia penetrate the wintry limits of the polar ice, the summer boundary of which is only removed for a short time and at a few places from the coast; that this circumstance, however, must considerably lower the temperature, will be easily understood when we consider

how much heat becomes latent by the fusion of such masses of ice.

The considerable depression of the isothermal lines in the interior and upon the eastern shores of North America, depends in part upon the south-west winds, which, not being sea, but land-winds, are therefore unable any longer to diffuse the milder inuence they exert upon the western shores. Whilst the European shores are washed by warmer waters, cold sea-currents come from the north and south towards the eastern shores of North America. Such a current, coming from Spitzbergen, passes between Iceland and Greenland, and then combines with the currents that come from Hudson's Bay, and Baffin's Bay, passes down the coast of Labrador, past Newfoundland, and empties itself finally in the Gulf stream at 44° N. lat. This artic current bears the cold of the polar regions, partly by the low temperature of the water but chiefly by floating icebergs, into the southern districts, and thus becomes a main cause of the considerable depression of the isothermal lines on the eastern coasts of America.—*Müller's Physics and Meteorology*.

THE FREE SCHOOL LAW OF NEW YORK.

The result of the vote of the people of New York, on the question of adopting a law for the universal establishment of Free Schools, to be supported by a tax upon property, is an instructive comment upon the short-sightedness and timidity of our statesmen, who fear to go ahead of the people, in the advancement of needed and well-understood reforms. What could have possessed the legislature with the apprehension that the people were opposed to free schools? How glorious an opportunity they thus threw away of demonstrating their own capacity to judge of the public mind, its capacities and tendencies, by venturing upon a grand reform on the sole ground of its actual merits. The Superintendent of Common Schools, Hon. Christopher Morgan, Secretary of State, has issued his congratulations to the people, on the triumphant issue of the reference of the act to the people. Its adoption has been carried "by a majority strongly indicative of the popular apprehension of the great interest involved in the issue submitted." Let the politicians learn henceforth that "the popular apprehension of a great interest," is at least as far seeing as their own, and as safely to be trusted for the integrity of its expression. The Superintendent proceeds:

"The whole number of votes cast for the new law is 249,872, and the whole number against it, 91,951, showing a majority of 157,921. The unequivocal sanction thus afforded to the princi-

ple of the universal and free education of the youth of the State, affords additional grounds of reliance on the efficacy of our republican institutions to accomplish the important objects for which they were designed, and demonstrates the entire confidence which may at all times safely be reposed in the intelligence and virtue of an enlightened community."

There is a great want of simplicity, and a cumbersomeness of machinery established by the act, which will require skilful legislation to amend and make practicable. But the principle has been established, once and forever, that in all the common schools of the State of New York, instruction is forever free to every pupil. Who shall estimate the results? Statesmen, ministers, philanthropists, must deepen their calculations, if they would keep pace with the reality.— *The Independent.*

OF THE NUTRITIVE VALUE OF SALT.

The account of the experiments given below may be of some service to those teaching Physiology. It is copied from the Quarterly Review of Practical Medicine and Surgery.

"Monsieur Plouviez recently presented a memoir to the Academy of Medicine, (French) detailing the results of a series of experiments he has been engaged upon, with the view of determining the part that salt plays in alimentation. To insure accuracy, he had to make choice of persons who led regular lives, continued their habitual mode of alimentation, took the salt at a meal it is not usually taken at, viz., in the morning, (with milk) and were weighed before, after, and during the intervals of the experiments. He found more than twenty-five persons who fulfilled these conditions; but he does not detail the experiments made upon these, as the results only differed in some shades from those observed upon himself. Some of the persons experimented upon increased in weight from 1.02 to 5.51 lbs. in thirty days, and that only from the use of from .21 to .35 of an ounce of salt. Others increased from 11.02 to 22.04 lbs. in three or four months. Some acquired more strength and vigor, without any of the inconveniences of excess of nutrition, while others suffered from all the inconveniences of plethora, until the regimen was changed. The nutritive power of the salt was always most observable in feeble, lymphatic subjects. The experiments would at first seem to support the opinion of those who state that 1 lb. of salt will produce 10 lbs. of flesh; but if the regimen is continued from five to ten months or more, the progressive increase of weight is no longer

observed, a stationary condition ensuing, the blood being now as rich and the nutrition as complete as possible. This fact explains the opposite conclusions arrived at by different observers. The appetite is sometimes found to increase during the first eight or ten days, then to resume its normal condition, and after the first or second month to diminish. The most general and certain effect is the increase of the strength; heat is more generally generated, and the exposure to cold better borne.

"M. Plouviez's experiments upon himself were commenced in May, 1842, when he weighed 165.3 lbs. Beginning with a teaspoonful, he increased it to a table-spoonful (from .16 to .21 oz.), and continued this daily for four months. By the end of June, his strength and weight (176.32 lbs.) had both augmented. By the end of July, he found himself heavy and oppressed, and this feeling increasing, he was bled, the 30th of August, his weight having by this time increased to 186.34 lbs. During September he suspended the use of the salt, and finding, on resuming it again in October, that his head again became oppressed, he was bled a second time. He made no further experiments on himself during 1843–5, during which period his weight continued at 182.93 lbs."

"Resuming the experiment again November 1st, 1846, he took until December 2, from .16 to .185 ounces daily, and from the 3d of December .37 ounces, — his weight increasing to 186.34 lbs. The former symptoms of determination of blood to the head coming on, he was bled on the 28th, and the blood was analyzed."

"He then resumed his ordinary regimen for 66 days, lost 4.4 lbs. in weight, and feeling quite well, was again bled, to obtain blood for a second analysis. From the first analysis, 6.10 of chloride of soda, and 1.5 oxide of iron were found, and in the second 4.4 chloride of soda, and 1.26 oxide of iron. Subsequently in 1847 and 1848 he subjected himself to a similar regimen with similar results, from which he drew the following conclusions. He regards it, 1. As a condiment until it enters the stomach. 2. As reäcting through its basis upon the viscus and intestinal canal. 3. As increasing the quantity of chyle by its action upon the elements of the chyme. 4. As an excitant of the intestinal absorbents. 5. As a useful modifier of the blood, by diminishing the proportion of its water. 6. As a principal agent in the solution of albumen and fibrin. 7. As one of the agents tending to produce or increase the globules. 8. As a powerful coadjutor in the act of hæmatosis, without the aid of which the blood does not become reddened in its contact with oxygen. 9. As a valuable auxiliary in the intimate acts of assimilation and deässimilation."

TRUE GREATNESS.

[By J. L. Bernay.]

I.

Whose are the names that shall survive the wreck
Of ages, and of Time's corroding tooth?
Whose are the deeds shall bear our spirits back
To times of freedom, piety, and truth?
Shall it be theirs who to destruction hurled
Whole nations, their own lust of power to feed;
Who bent before their sway a prostrate world,
Whose madness made the best and wisest bleed?
No! When the conquerors' names we shout on high,
Widows' and orphans' wail will rise and drown the cry.

II.

Shall it be theirs who sought but rule to gain,
And bow'd mankind beneath their ravening power,
To whom the destitute appeal in vain,
Who waste in dreams ambitious every hour?
Shall it be theirs who fill the statesman's seat,
On their own exaltation solely bent,
While their whole land with mis'ry's tears is wet,
And with fierce wars or civil tumult rent?
No! When we strive to raise on high their name,
A people's cry shall rise, and silence us to shame.

III.

His shall it be who leaves to man behind,
Conceptions vast of truth, of piety;
The mighty echo of whose giant mind
Still fills the world with gentlest harmony;
Whose spirit has ascended to the throne
Of the Eternal, and learnt wisdom there;
Who bows to virtue and to truth alone,
Undazzled by all worldly pomp and glare:
When *such* are named, whole nations shall arise,
And high exalt their name, and laud it to the skies.

IV.

And shall these be of but one favored land?
Shall goodness to one spot be limited?
Shall the heart's soil depend upon the sand
That girds a country round, shall truth be fed
By but one atmosphere, and shall there be
A limit to the race of glorious men,
Who live to make all countries good and free,
All nations friends, and brothers too,—must then
Truth, in all climes but one, her task resign,
And sighing say, "Alas! such office is not mine!"?

V.

No! 'Tis a task to every land assigned,
All may perform,—the aged or the youth.—
All may attempt to raise the human mind,
There *can* be no monopoly of truth!
And future times shall reverence them all,
No matter of what country or what creed,
Whether before Mohammed's shrine they fall,
Or, Christ, who deigned for human sin to bleed;—
All lands must reverence the virtuous man,
Whether from England sprung, or farthest Hindostan.

THE

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SCHOOL SUPERVISION.

A Prize Essay, read before the Essex County Teachers' Association.

The importance of a wise, judicious, and efficient mode of school supervision must be apparent to every observing mind. Upon it, in a great degree, depends the successful progress of the cause of popular education. A well-devised and properly executed supervision will tend to elevate the condition of schools, and incite to greater effort and interest parents, teachers, and pupils. Hence, the best good and highest interest of schools require not only a *good* mode of supervisory influence, but the *best* mode that can be provided.

Before proceeding to designate the method we consider best adapted to secure the end in view, we will briefly examine that at present adopted in Massachusetts, and endeavor to show that it does not fully and effectually promote the best good of the cause of education. Though, in many instances, it accomplishes much good, we will allude to one or two of the more prominent objections to it.

It does not, in most cases, secure the right talent and influence.

The office of school committee, though a highly honorable and important one, is often filled without any special reference to the duties to be performed, or to the talent essential to their successful and efficient performance. Consequently, men are frequently elected to the office who neither possess the requisite literary qualifications nor feel any true interest in the cause of popular education. With a kind of feeling that they *honor* the office, they often hold the situation from the beginning to the close of a year without taking the first step to encourage and benefit the teacher and pupils over whom they are placed. If

they ever condescend to visit the school, they do so with that cold formality which only tends to lessen the zeal, damp the ardor, and discourage the heart of teacher and pupils. The approach of a floating iceberg to the waters of a mild climate is no more chilling in its effects than are the visits of some committee men to the schools over which they have, unwisely, been called to exercise a supervisory control. Without any well-conceived or well-digested views of school government or school instruction, without a particle of sympathy for teacher or pupils, they occasionally spend an hour in the school-room with the same feeling that they would undertake the performance of any work for which both their taste and qualities wholly incapacitate them.

But there are, we are happy to say, many noble exceptions to this class. There are men, and their number is not small, who are in most respects admirably fitted for discharging the duties of the office in question. But these men are, usually, much occupied in the discharge of the duties peculiar to their own profession and calling, and can therefore bestow but little time and attention upon school matters. Whatever they do will be judiciously performed, but they cannot render the schools that systematic and timely aid which their highest usefulness demands. While they possess right qualifications, and a heart alive to the work, they have not the requisite amount of time for the faithful performance of the duties demanded of them.

Again; the frequent change of committee, and, often, the consequent change of school policy, render the present mode objectionable.

In many towns, the same men do not compose the board of school committee for two consecutive years. Hence, there is a constant liability to change in reference to the general regulations and management of the school; and modes of government and methods of instruction which meet the hearty approval of the members of one board, may be entirely discarded by their successors; and those teachers who have succeeded in gaining the approbation of the committee one year, may, while pursuing the same course, receive the severe and unqualified censure of those in authority the next.

It will be easy to see that a state of affairs so uncertain and so unsettled must have an injurious effect upon the schools.

Without dwelling longer upon the mode of supervision now in force in our State, while we freely admit that it has been, in many respects, very beneficial, we shall assume that it does not properly accomplish the end desired, — and proceed to designate what we conceive to be the kind of supervision best adapted to promote the true welfare of the schools.

I. *A well-organized and efficient Board of Education.*

We have, for many years, had a Board of Education, com-

posed of distinguished men and friends of learning; and, while much good has already been accomplished by this Board, it must be apparent to every one who considers the subject, that a different constitution of it might produce results far more gratifying and favorable. As at present organized, the members of this Board meet *occasionally*, and put in operation influences and plans designed to benefit and advance the cause for which they are appointed to act; and, through their Secretary, a great amount of good work is performed. But what we need is, a board composed of active men, who will do much, *individually*, as well as through their Secretary, to awaken and enlighten the public mind in reference to the great and good cause of popular education. We would therefore suggest, as an improved mode, that the Board of Education be composed of fourteen members, or one from each county in the State, and that, in addition to the present mode of acting through a Secretary, the following individual labors be required of each member, namely:—

1. Each member shall, as often as once annually, hold an educational meeting in each and every town within the county in which he resides, for the purpose of addressing parents in relation to the duties they owe the schools; and, where it may be practicable, he shall address the pupils of the several schools, in some convenient place assembled, in reference to their duties, obligations, and responsibilities.

2. He shall, as often as twice annually, call and attend a meeting of the teachers within his county, for the purpose of extending right views, awakening a proper interest, and discussing professional duties and labors.

3. He shall, semi-annually, meet his associates and their secretary, for the purpose of comparing notes, and devising new means and methods for future action and progress.

4. He shall, annually, make a report of his doings, and of the state of the cause within his county, in which he shall point out existing excellences and defects, and make such suggestions as shall seem adapted to promote the general interest of the cause.

Under such an organization, and in the performance of such duties, the Board would be a constantly living and acting body, exerting upon each and every town and county, annually, direct and desirable influences. When we realize how much good has already been accomplished by the very limited operations of members of the Board as now constituted, we may reasonably expect the most pleasing results from the more active and efficient course we have designated. While such an organization would, in no particular, be *less* efficient, it would, in nearly every respect, be an improvement upon the present mode, and exert influences of the most salutary nature upon parents, teachers,

and pupils, giving the whole subject that vitality and interest which are so essential to the true success of any cause.

Having thus far spoken specifically of a mode of State and county supervision, — a supervision calculated to accomplish a great amount of good on a somewhat enlarged scale, — we will now speak of town supervision. In the outset, we alluded to some of the more prominent objections to the present mode, and it now remains to suggest an *improved* method; for, unless a *better* way can be devised, it would be folly to abandon the present mode, attended though it be with serious objections.

The mode which we beg leave to suggest as much more efficient and less objectionable, in every particular, is the following, namely:—

I. Each town shall, annually, elect a Board of School Committee, to consist of three, five, or more members, to whom shall be entrusted the general interests of the schools within the town.

II. This Board shall, as early as may be after its organization, select and appoint some suitable person as special superintendent or supervisor of the schools, whose specific duties shall be —

1. *To examine all candidates for teaching within the town, and grant certificates to such as may prove qualified, or pass a satisfactory examination.*

Under the present mode, examinations of teachers are often very superficial and irrelevant; and, as boards of school committees are usually composed of many members, there is not that feeling of individual responsibility which is calculated to call forth the proper preparatory effort on the part of the examiners. But a man well fitted for the office proposed would, from a sense of the responsibility resting upon him, make a special effort to conduct such examinations in a judicious and thorough manner. By knowing the peculiar condition and wants of each school, together with the kind of talent and degree of qualification requisite for its efficient government and proper instruction, he would seldom fail of making a wise decision in relation to teachers. In other words, the officer in question would regard it as *his* special and peculiar duty to attend to those concerns which are now left to several individuals, who have, usually, a sufficient amount of care in relation to their individual profession or business affairs. To perform any duty efficiently and successfully, it is highly essential that one should bestow much time, labor, and thought upon it. A divided or distracted mind will be very likely to lead to *distracting* results.

2. *To visit the several schools within the town as often as once each month, devoting an entire day to each visitation.*

While an experienced eye may, in a few minutes, decide with considerable accuracy upon the general condition, habits, and management of a school, the devotion of a day to careful obser-

vation will furnish more decisive evidence of excellences or defects. At present, the visits of committees to the schools under their charge are, in many places, exceedingly brief and uncertain. As such visits are regarded as of secondary importance, they are only made when release from other and more pressing personal or business duties will admit. Of course, they cannot be made with that degree of preparation and lively interest which the object seems to demand. They are often disposed of as a kind of "second-hand" duties, at very moderate rates.

We would recommend that the proposed officer should spend most of the day of his first visit to a school as a silent spectator,— with eyes and ears open to see and hear whatever favorable or unfavorable developments may be made on the part of teacher and pupils,— taking such notes as he may think relevant or important. Before the pupils are dismissed, he may address them, briefly, in relation to their privileges, duties, and obligations,— urging them to diligence and fidelity, and applying, if need be, reproof for any improprieties which he may have observed during the day. A few words kindly and judiciously spoken, though but the reiteration of what they have frequently heard from their teacher, may be instrumental of much good.

After the pupils are released, he may make such suggestions and give such advice to the teacher as, in his judgment, may be deemed proper. If errors in manner, in instruction, or in government have been noticed, let them be alluded to in a spirit of kindness, and, in most instances, it would lead to the happiest results. Such a course would, we doubt not, prove far more beneficial than that now so common, of setting a teacher's real or imagined errors in type, and sending them through the town,— making the poor teacher and the public recipients of the information at one and the same time. Many a young and promising teacher has been driven from the profession, and crushed in spirit, by witnessing the printed and often erroneously formed opinions of his services, as sent broadcast through the town by men who neither possessed sound judgment nor means for exercising it, if they had. Against no other class are charges so seriously and publicly made, with, frequently, so little true foundation. Has not the teacher's profession already suffered enough in the particular alluded to?

3. *To call meetings of the parents in the several school districts, and address them in relation to their school duties and obligations.*

In order to awaken and keep alive a healthful interest on any subject, it is essential that it should be often brought before the mind, and its claims plainly and judiciously urged; and when the attention is properly arrested, and the real importance of the object in view clearly established, it will be no difficult task to

secure right and vigorous action. When an individual is fully convinced that the adoption and prosecution of certain measures will promote his personal interests, he will readily act with spirit and efficiency. In matters of a more general nature, in which many are equally interested, there is oftentimes a disposition to throw aside individual influence and responsibility, so that it is not so easy to cause each one to act with the same degree of feeling and earnestness that he would manifest in reference to his own personal affairs. In school concerns, the two interests are united, and, while the union tends greatly to facilitate operations, it is very desirable that it should not release from a feeling of individual responsibility and effort. Yet it is too often the case that parents act as though the mere union of the neighborhood for the establishment and support of a school, excused them from all farther interest and action. An error, at once so great and so prevalent, should be corrected; and, to this end, much may be accomplished in the manner we have designated. The supervisor, by visiting the school and conversing with the teacher, would be able to judge with much accuracy of the state of feeling among the parents, and also of the nature and extent of errors within the limits of the district. By obtaining an audience of the parents, he could prudently allude to existing defects and suggest remedial means. He might also urge the importance of cheerful, prompt, and constant parental coöperation, and designate specific modes in which they could aid and encourage both teacher and pupils. Under the present arrangement, no provision is made for awakening the interest of the people, and parents are seldom addressed respecting their peculiar and individual duties. A prudent and judicious man would, after a little preparatory effort, find willing hearers, to whom he could freely and plainly communicate truths which would have a most happy and abiding influence. We might, under this head, go more into detail, but it will not be important, as we think our position will be sufficiently apparent from what we have already said.

4. *To assist in the settlement of difficulties or misunderstandings that may arise between parents and teachers, and, generally, to promote the peace and harmony of districts.*

In most places, there exists such a diversity in the views and circumstances, the wishes and feelings of parents, that it is no easy matter for the best of teachers so to govern and instruct their schools, as *always* to preserve harmony and good feeling. The purest motives will, sometimes, be impugned, — the most judicious and well-intended measures and actions perverted or misrepresented. Hence, in many neighborhoods, may be found no inconsiderable amount of ill-founded complaint, and much talk about wrongs which are purely imaginary. The teacher will surely *feel* the evil consequences of these, though, from the want

of a definite knowledge of their origin, nature, or extent, he may not be able to do any thing for their removal. Parents usually complain more loudly and freely to others than to him *of* whom they complain, and *to* whom a true Christian spirit should lead them first to go and speak. However unwise and wrong such a course may be, it will be readily acknowledged as that usually adopted, and our object should be to devise some mode by which wrong feelings and unfounded prejudices may not only be removed when existing, but, so far as may be possible, kept from coming into existence. Nearly every instance of difficulty and hard feeling could be readily removed, if all particulars, duties, and circumstances were rightly appreciated and understood. The officer, whose duties we are now considering, might, if judicious, do much not only to "smooth troubled waters," but also to abate, if not prevent, the disastrous consequences of a "district storm." By acting as a sort of mediator between parents and teachers, he might obtain and impart a clear understanding of affairs on both sides, and by wise and kind counsel do very much to secure and foster a pleasant and healthy tone of feeling. On this point we need not enlarge, as its bearing will be readily seen.

5. *To examine and recommend suitable text-books for the use of schools, and, with the approval of the Board of committee, require their adoption.*

In this day of books and book-making, it is no trifling task to make a wise selection of books for school use. As, however, frequent change of text-books is very undesirable and objectionable, it is important that much care and attention should be devoted to the selection in the outset, that, if possible, no change may be deemed necessary for many years. While we should always feel ready to encourage and adopt decided improvements, we should be very slow to receive every new book as an advance upon its predecessors. Still more should we be reluctant to receive new books at "par value," as fixed in the minds of their authors, the printed notices of their publishers, or the overwrought encomiums of agents who travel about for — *fixed salaries.* All very nice men, we dare say, but if we *believe* all they say, and *do* all they desire, we must employ special town agents, whose time shall be wholly occupied in exchanging today the books which were yesterday adopted as the best, for others which were born a few hours later, and whose father and god-father, with their agent, modestly affirm them to be *children* of very superior parts, — which they are ready to *bind* for the especial use of the schools, — albeit for their own particular profit.

The evils of change of text-books are so great, that nothing short of the discovery of positive error in those in use, or of very decided and marked improvement in others before the public,

will warrant a change. Perhaps we may qualify by saying that *Reading* books may, with some propriety, be more frequently changed than others.

6. *To meet the Board of School Committee quarterly, for the purpose of making a report of his movements, and conferring with them in reference to future plans and operations.*

Cases may occur in relation to which he may desire to consult the Board and obtain their advice. These meetings will afford favorable opportunities for such a purpose. Under the present mode of organization, it is not an easy matter to secure a full meeting of the Board, and the little that is accomplished is done by a small number. But, with a Board constituted as we have proposed, and acting, mainly, through an agent, the duties would be so diminished that members could afford to spend an afternoon or evening in the manner we have alluded to, once in three months, — especially as the topics for consideration would be prepared and brought forward by their agent, the Supervisor of the schools.

7. *To make annually a detailed report of his doings, and of the general condition of the schools, first to the Board, and subsequently to the town.*

By frequent and protracted visits to the schools, he will become sufficiently acquainted with their condition and prospects to enable him to make a report of some value. At present, these reports are often made without a just knowledge of their true condition. It will not exceed the truth if we assert that they are, in many instances, written by men who have had the most limited means for knowing what has, or has not, been accomplished. And schools and teachers often suffer severely and unjustly on account of the erroneous and hastily formed opinions of those who were appointed to superintend them. Are we not correct? Indeed, under existing arrangements, how can it be otherwise?

We have thus alluded, somewhat particularly, to the various duties which might properly devolve upon a town supervisor of schools. Others might be enumerated, but they are such as would grow out of those already specified, or such as will very readily suggest themselves to the reflecting mind. The limits of this essay forbid a more extended specification.

We are well aware that difficulties may occur in the execution of the plan we have designated, but they will be such as may be wholly or measurably surmounted. Perhaps the principal difficulty would be in obtaining men of the requisite qualifications for the performance of the various duties we have named. At first, it might not be easy to procure the services of men, in all particulars, well fitted for the situation; but the creation of the office, and the payment of a reasonable compensation, would

soon call out the requisite talent and the desired qualifications. It would be a highly useful and honorable position, and should be occupied by men who can and will labor understandingly and heartily for the true interests and welfare of the schools.

It may be urged, against the mode, that the expense would prove too burdensome for the smaller towns. Perhaps this might appear so, in some instances, and, if really so, the people of two or more adjoining towns might avail themselves of the same supervisor. But, when it is considered that the amount now paid to committees might be wholly dispensed with, and that greater efficiency would be given to the schools by the adoption of the plan proposed, we think this objection will appear very inconsiderable. The grand object should be so to expend the money appropriated to school purposes as to produce the most favorable results. If the adoption of the course we have suggested should require quite an amount from the usual school appropriations, it would, we doubt not, fully justify the expenditure, by the increased efficiency which it would impart to the remainder. If, indeed, *any* investment can tend to secure a judicious and proper interest and action on the part of the *whole community*, it will yield an income which cannot fail of giving the fullest satisfaction to every reasonable man. A little, wisely expended, will prove much more beneficial than a large amount, spent in an indifferent or careless manner. As the small stream, properly directed and guided, may put in operation machinery of the most powerful and useful nature, while the misdirected or perverted waters of the largest rivers may flow uselessly along, or cause nothing but ruin in all their course, so the small appropriation for schools, if judiciously and efficiently applied, will produce general and special results of the most gratifying nature; while the largest appropriations, if unwisely used, or carelessly expended, may tend to the injury of the very cause they would advance.

In the mathematical sense, man's capacity for improvement is infinite. Set any limit to that capacity, and I can well suppose him to exceed your supposition, as far as that supposition exceeds the smallest amount of mental progress. Beyond any supposed point, you can still extend your vision, and be learning to do your duty better, as well as be advancing to higher and still higher duties continually. Indeed, the very learning of one thing fits us to learn another, and the doing of one duty fits us to do another. Using five talents well, prepares and leads us to the using of ten talents, and onwards, without end.

SOME HINTS TO PARENTS.

You wish your children to realize the highest possible benefit from attending school. You would have them gain much knowledge, and form right characters. Doubtless, in your view, as in the writer's, the latter of these two objects far transcends the former in importance. Yet both are of inestimable importance; for, without right character, there can be no usefulness nor happiness, nor can there be right character without knowledge. Some truth underlies all duty, and some duty underlies all happiness. You would then have your children trained to see and know rightly, that they may feel and act rightly.

Your prayer, in your children's behalf, is not for *wealth*. You know that riches are always a care, and often a curse, to the possessor. You cannot ask for them a gift, which at the best is so dubious and equivocal. The best patrimony is the necessity, the ability, and the will, to labor; and the worst is hereditary ease and indolence, descending, like original sin, from generation to generation. If you are wise, you will not only offer Agur's prayer for yourself, and for your children after you, to the latest age, but Solomon's also. You will invoke for your offspring a wise and understanding heart, that they may use all things, and do all duty, aright. Intelligence, executive power, conscience, and rectitude, — these things will be all in all, in your esteem. The "last infirmity of noble minds" will not seduce you to seek for your children the noisy breath of human applause. For them, as for yourself, if you do your duty, you will seek good that is perpetual; and what good is perpetual but knowledge and character, with their appropriate results? Would you make your children's school days contribute their utmost to ends so infinitely desirable, remember the following things.

Train them to keep the body under. It is a cardinal necessity, in all education, to hold the senses in iron bondage. If the spirit is to live in respect to knowledge and righteousness, the body must be dead in respect to all excessive and sinful indulgence. From the beginning, teach your children the necessity and the art of self-government. Deny them unreasonable and injurious gratifications, for this, among other good and sufficient reasons,—that they may learn to deny themselves. Your children may be "born to command," but you will find that they are not born with the will to command themselves. They will sooner try their powers of control over every body and every thing else, than over the home department of their own appetites and passions. They will be tyrants to others, and impotent towards themselves. They need your parental aid to subdue and dress the field within. You cannot render that aid too early.

Weeds cannot be killed too soon. If suffered to grow, they will not only stunt the tender plants which you would cultivate, but, in the end, they will successfully defy your utmost skill and strength to eradicate them. Vice, like disease and overt crime, is easier of prevention than cure. The chill of a father's or mother's frown, may be enough to nip it in the bud, when Siberian winter would not affect the full growth.

Have and keep your children in all due subjection to yourself. The child that is a pest at home will be a pest at school. There is no virtue in place, to subdue the unruliness of misgoverned and rebellious youth. When you send a little rebel to school because you cannot manage him at home, you only shift to other shoulders a burden that belongs to you, but which has come, through your neglect, to be too heavy for your own. It is yours to establish your own authority over your child, and to lead him to establish a just and efficient authority of his own over himself, before you commit him to the authority and influence of a teacher, which at best can only be secondary to yours. Many a parent, by weak indulgence, more than undoes at night what the teacher has been able to do for him during the day. The work of the builder is hard, and the work of the spoiler easy. The effect of six hours' restraint at school vanishes in a few moments' license at home, and the child perhaps takes vengeance on all around for the subjection that he has been under during the day. Thus his school time, at the most, is but a lull in the hurricane of his ungoverned passions, and neither your child, nor yourself, is a whit the better for that, but every way the worse. Your child needs a kind and affectionate, but a steady and firm rule, and it is yours to begin it, and to prosecute it, until he can govern himself as he ought.

Beware of leaving your child to himself. As well might you leave a field to produce of itself the valuable grain. The uncultivated and spontaneous growth of the human being is no more likely to be right and valuable, than the uncultivated and spontaneous growth of the soil. Leaving a child to form his own habits and character, is, in a worse degree, the same kind of folly as leaving your garden to grow its own growth. You may think yourself wise in so doing, but you will enjoy that opinion alone, and that only for a season. The child left to himself makes, at the best, an untutored savage. All educational training presupposes the insufficiency of mere nature to form and guide the human being aright. That parent has lived to little purpose, who is not wise enough to teach his children, in all things, much that they need to know; and that parent must be weak, or wicked, or both, who, knowing that he can give his offspring valuable light and instruction, refuses or neglects to do it, and leaves them to themselves, to bring him to shame, and themselves to ruin.

Akin to thinking one's children of course right, is *the folly of presuming them innocent and ignorant of all wrong.* The same parent who thinks his child full grown in wisdom and virtue, will of course think him pure and intact as to all vice. "My child has no bad habits," says the fond and assured parent. It is well if he be not wholly deceived. Many a child is already well schooled in vice, whose parents would resent, as an insult, the hint even that he is beginning to be initiated. It is hard to think ill of ourselves, and the dearest part of ourselves is our own offspring. How can we think them wicked and vile? They are only indolent and lazy at the worst; that is the only fault they have. They have unfortunately fallen into bad company, and been tempted; but they have never, no, never! been themselves the tempters. Thus we flatter ourselves of the goodness of our children, till the full grown and dreadful reality of their wickedness bursts on us, and crushes us at a blow. *Let us, then, look on the child who is apparently the purest and the best disposed with a true and candid eye, and with a solicitous heart.* "Let us not sleep, as do others." Let us watch, with hope, indeed, but also with fear; and let us not hate and persecute the evidence, and the witness, that things are not at all as we would have them, and as we have believed them to be. This would be like persecuting the physician who should show us the necessity of amputating a limb diseased through our own guilty indulgence. The clear sun will inevitably reveal much that is ugly; but the sun is not therefore to blame. It is wiser and easier to remove the ugliness than the light.

Train your children to esteem the interests of others as valuable as their own. More than this cannot be attained, and less you ought not to aim at. This is the cardinal principle of all virtue in man towards man. Beginning with this principle, is beginning at the foundation, and will make the remaining work easy. Nothing is lost by friction and jarring, where there is equal and mutual love. Every thing goes on harmoniously where each esteems others as good as himself, and their every interest worth as much as his own. Conscience will echo every word of your lips, and every tone of your voice, when you inculcate the law of love. You cannot faithfully and cordially teach it in vain. You will at least deepen the lines in which it is graven on the conscience, if you cannot see evidence that it is as yet written on the heart. At all events, expound and enforce the law of benevolence at all times and seasons. Not an hour passes in a family of children, without occasion for applying this law, in some one of its thousand modifications.

THE ARDENT SCHOLAR AND BENEVOLENT TEACHER.

The schools of Misses Grant and Lyon have been justly celebrated for raising up faithful, laborious, and self-denying teachers. A large class, in both their schools, consisted of young ladies whose means were limited, and who were obliged to rely more or less on their own efforts for acquiring an education. With care and pains, often long continued, they had raised the means to enrol their names in the list of scholars. The money with which they paid their board and tuition bills was their little all. Sometimes it was the bequest of a mother, sometimes the portion of a deceased father's small estate, eked out by their own slow and slender earnings. Sometimes it had been borrowed of a brother, an uncle, or a friend, who was willing to take the risk of the young woman's living to earn and refund it. In not a few cases, the daughter took the dowry intended for her at her marriage, choosing rather to be dowerless than uneducated. In another case, an earnest and determined spirit anticipated the father's death, and took, in ready money, an equivalent for what would have fallen to her from the paternal estate, in order to have the means for better furnishing her understanding.

These scholars, and such as these, at Ipswich, were the bone and sinew of the institution. They went out, its living letters of recommendation, everywhere. They enlisted the sympathy of teachers who had themselves overcome similar difficulties. It was the multitude and the awakening interest of such cases, that stirred up Miss Lyon to invent plans and raise means for making good education less costly to young women in the middle classes of society.

One such, at Ipswich, from the Granite State, I recollect; plain in person, simple in attire, and honest in heart. Her father, a farmer, was glad to find his daughters a home as long as they had a mind to stay with him, and ready to give them a moderate marriage portion when they chose to join hands, for better or worse, with any of the rural swains in the neighborhood. She was large for her age, and, like most girls who grow up young, was awkward and unattractive in her person. She was backward in her books, and appeared so unpromising that less pains were taken with her than with her younger and better-favored sister. The drudgery of the house, for the same reason, fell to her share. This did not hurt her. Her health was not injured by it. Her shoulders could the easier bear the heavy burdens of life, and her feet the easier walk the long road of usefulness. At eighteen, she was a first-rate woman for effective labor, able to take hold of any work at the right place, and carry it forward easily. In

case of need, she could "lay down" a barrel of meat for family use, and, with equal ease, turn her hand to the sausages for the morning market, or make a bowl of savory gruel for an invalid. From early dawn to set of sun, her willing feet answered to the calls, "Do this," and "Do that."

With her growing years came sense and discernment. When she was thirteen, she carried to her teacher an essay in rhyme, so much above the common productions of her schoolmates, that he, on reading it, deliberately pronounced it a theft. She answered the charge by depositing in his desk, the next morning, before he arrived at school, an acrostic on his own name. He never had the magnanimity to acknowledge the wrong. His injustice did that for her which her late and gradual, but superior mental development had failed to do. It opened the eyes of her parents and friends to her latent power. Every schoolmate took her part. She was no longer called a dunce. That trivial event was an era in her history. She continued diligently to improve the opportunities she enjoyed at the district school. She made the most of the little library in the cupboard over the mantlepiece at home. Every thought between each set of covers became her own. She had one of the best of ministers, and his preaching she understood, inwardly digested, and stored away safely, but not inaccessibly. The rough and tumble of her secluded home, far from crushing, only served to wake and strengthen her independent spirit. Out-door air, abundant exercise, and the grand scenery of the hill-country where she was born and reared, nourished hope and courage within her. She came to be a woman of excellent understanding.

The Lord accompanied religious instruction with dews from on high. Her religious experience, marked and thrilling, was of the Bunyan stamp. Peace, like a river, succeeded to conviction. It was a joy to her to give herself to the Savior, who had appeared for her in her season of deep distress. In the solemn hour of night, aside from human observation, she deliberately set herself apart to go wherever He should point the way, and to do whatever He should direct. Her minister followed her with a father's interest. He kindly offered to hear her recite daily at his own house, that she might be improving her education. For three months she repaired to his study daily to enjoy this privilege. He loaned her books. She studied the laws, works, and character of God as they are revealed in the volumes of nature and of revelation. Her admiring eye, the live-long day, saw God in every thing. She knew so well how to work that she could perform the daily routine in the great kitchen of her father's house, and yet do a great deal of thinking. As often as she had opportunity, she was alone with her Father in Heaven, speaking to him of her need, her desires, her hopes, her purposes. Her mind, in con-

tact with the Divine, grew as minds do not grow under any human tuition.

She waked to feel her spirit's wants. She sighed over her mental poverty. It seemed to her that, if she had a better education, she could do some good in the world. She had heard of a school at Ipswich, whither many, older even than herself, repaired to accumulate mental gains. Especially had she heard of its winter sessions, which brought together large numbers of teachers, desirous of burnishing their armor for a new summer's campaign. She longed to go there. She felt the stirrings of inward power. With the simplicity and earnestness of Paul, she went to her Savior and inquired, "Lord, what wilt thou have me to do?" Her oldest brother encouraged her noble impulses. One aunt, also, spoke kindly on the subject. But those who alone had the means to bestow, were insensible to her wants. She felt herself called to make the most strenuous efforts to replenish her spiritual armory for the duties and warfare of life. She attempted to teach a district school, and succeeded. Her wages were one dollar a week and board. The board was in different families, a week at a place. Her accommodations were sometimes such, that, as she used to say, she could study astronomy, after she went to bed, through the crannies in the roof. But she never complained. The garret was as good for her, she said, as for her scholars, and her blessed Savior had not a resting-place so comfortable. The schools did not last more than half the year. By the strictest care she curtailed her annual expenses to fifteen dollars; but, with all her care, she could not save as many more towards meeting her expenses at Ipswich.

Her best years for study were fast fleeting by. The prospect looked dark and dreary. The time seemed long that she must wait. She was ready to sell all that she had to buy that gem of price untold — a good English education. While she ruminated on the subject, the idea came into her mind that perhaps her father might be willing to give her the same allowance to go to school with, that her sisters had received as a dowry. After turning the thought over and over, she confided it to her older and sympathizing brother. It was no small thing for her to bring her mind to make the request. She lived in a day, and in a place, where the family government rested in the parents, not in the children. She had a strange awe of that distant father, but her hungry soul broke though the wall of restraint and fear that surrounded him. She summoned courage to make the request. When the ice was once broken, the thing was easier than she had anticipated. Words were given her to plead. Her brother seconded the request. The sire yielded to their importunities rather than to their arguments. He gave her leave to apply for admission to the Ipswich school, and promised

her the needed money, in season to meet her bills. She thanked God, and took fresh courage. Sleep passed from her eyes that night for joy. She fitted up her wardrobe as cheaply as she could and yet be decent, and as well as her means would allow; for her good brother kept saying, "I would have suitable clothes, so as not to feel ashamed." God gives not all good things to any one individual. The thirst for an education, and the means of acquiring it, are often divorced, when we, short-sighted teachers, would be glad to unite them. God knows best how to make valuable characters.

This young woman, in her homely but neat apparel, and with a serene face, was one who took her seat in the Ipswich Female Seminary, on the opening of the school in December, 1830. Her cup was full. The acme of her desires was reached. She saw her name enrolled among the one hundred and twenty-three who had come to seek instruction of those handmaids of the Lord, whose work and delight it was to impart that instruction which is beyond price. Victoria has never felt happier than did this young woman on that morning. She was so good, and kind, and happy that we soon began to think her almost handsome.

She found herself in entirely new circumstances. She had before struggled alone. Now, she was surrounded by congenial spirits. She found by happy experience, what she had before known by sad want, how much companionship, in a good cause, is worth. The hopes and fears, aims and desires, so long fast locked in her own bosom, were now opened by that wonder-working key, *sympathy*. She found others who were not ashamed to acknowledge that they had encountered similar difficulties to her own, for the sake of enjoying like opportunities.

That was a charming school. Misses Grant and Lyon were themselves to a great extent the efficient teachers of the classes. Miss Lyon, in particular, was still *earning* the confidence of the community. She had not then finished the unconscious making of that reputation, which, all unsought, has followed her ever since.

A majority of the chosen few who gave their names to sanction her embryo enterprise of a permanent Female Seminary, when it had neither name nor site, trustee nor money, and who spent days in conference on the subject, were gentlemen who had faith to believe that she could bring her counsels to pass, in consequence of the unparalleled efficiency they had seen her manifest in her labors at Ipswich.

It was no small privilege to the friend of whom I write, and to the writer, that we not merely went to a school where these ladies were principals, but that we went to school *to them*. They themselves taught us. We received instruction from them at first hand. We sat at their feet, when both teachers were in full

prime and vigor. It seems to me now, upon distant review, that ladies cannot often have taught like them. Much must doubtless be allowed for a pupil's partiality; and I have allowed much, else I should have spoken far more strongly. They certainly roused dormant intellect; they stirred up slumbering energy; they set the wheel of wakeful thought revolving.

If any who were favored with the personal tuition of one or the other of them are not true educators they must have been slow of head and heart, and the fault lies at their own door.

This privilege was not lost on the subject of our notice. She drank in her teachers' instructions like water, and drank to thirst yet more. To her, those old familiar seats were heavenly places. She saw in those to whom she looked up, emanations of mind and heart such as she had never seen, or even dreamed of, in woman before.

She resigned herself to their direction. Calls for teachers were many. "Here am I, send me," was the language of her lips. Her heart had been made ready before. She wanted more education, but if the means to it could not be attained, she was ready to go to the destitute, and do what she could with such spiritual and intellectual outfit as she already possessed. She embraced the large views of the world's wants, and the remedy, spread so plainly before her. She learned to embody in words great principles of action, which had lain unexpressed in the depths of her soul.

The second great commandment was none too broad for her taste. She caught the spirit of those who unfolded it, and longed to fulfil it. She did not wait to go *West* for an opportunity to show her obedience. Was any one in her boarding-house serious, she went to her for counsel. Was any sick, she went to her for advice and aid. Was any one puzzled with a problem, she repaired to the same hand for help. If any one was in any trouble, she knew where to go for sympathy.

Those teachers soon discovered what manner of spirit their scholar was of. With them, pupils were not ranked according to their fathers' profession or circumstances, nor yet according to outside show, plausible talk, or costly attire. With both principals and assistants, goodness was the first thing, well-meant endeavor the second, and talent the third; and in this matter, as in almost every other, the general sentiment of their little community followed the righteous and strong will of its acknowledged heads. The only aristocracy in that school was that of goodness, talent, and education. The remark that "Miss —— is an excellent character," was far oftener in the mouths of the young ladies themselves, than that "Miss —— is a splendid scholar." If any one wished to be known as Judge such-an-one's daughter, she had to tell of it herself. A young woman who went thither

with the money she had earned in the oil and dust of a cotton-mill, was just as good as the daughter of any Honorable in the land. The sin of the rich was no more winked at there than the sin of the poor. Like their Father above, these ladies were respecters, not of persons, but of characters. The only way either of them ever had of showing partiality, was by employing their favorites to do sundry little services for them. All were eager to be selected to give a helping hand, and sometimes the desire was really inordinate.

Such teachers could not be slow to discern the solid moral and mental worth of Miss R. They found, to use Miss Lyon's expression, that "she knew what she knew;" that is, what she had *studied*, or *professed to know*. What there was of her education was good. Her ideas were clear, definite, and abiding. They marked, too, her power of endurance, her readiness to deny herself, and her Christian courage. They saw that she was not mistaken in counting herself ready to tread in the path her Master trod. Her habits of steady labor were a great recommendation in their eyes. They liked to meet with characters that could bring something to pass. That winter, one of the Principals said to a lady in her confidence, "I think Miss R. has the spirit of an apostle,"— an opinion which she has never had occasion to recal.

The succeeding summer, these ladies found her a district school in Ipswich, which had sometimes proved unmanageable. This time it was otherwise. Miss R. held the reins without fainting or flinching. She gave ample satisfaction to all parties. Her wages, over and above her board, were nearly double what they had ever been before. Another winter was coming. What she saved from her earnings was only enough to meet her tuition and incidental expenses at school. Her education was still very limited. It seemed to her that she must go to school again; but how was her board to be paid? The heart of her teachers watched for her, as for many others. One of them described to an Ipswich lady her need, her struggles, and her promise of usefulness. That lady, on her return home, said to her husband, "Why could we not invite Miss R. to make our house her home this next winter? I should like to do so." The gentleman fell in with the suggestion of his benevolent wife. She carried the proposal to the room of the Principal. Miss R. was sent for. The offer was made by the lady just as if she were conferring a favor upon herself.

One who was present at the time, says: "I can never describe the speechless gratitude, the agony of joy, that almost distorted her face. When words and utterance came to her aid, she could only say, 'I can never tell you how thankful I am.'" The gift occasioned her no mortification. She saw, in those strangers, the

friends whom her Savior had raised up for her. In that pleasant upper chamber, comfortably warmed and lighted by their provident kindness, in the morning, while it was yet dark, and in the long winter evenings, she diligently garnered up stores for life's duties and conflicts. These stores are none the less her's at present, because she has communicated them freely to others, year by year, ever since.

As she listened to the rich instruction which the Principal poured forth, she became more and more confirmed in her benevolent purposes. Silver and gold had she none, but what she had — talents, time, and labor— these she joyfully brought to the altar.

While the lady whose guest she was added gift to gift, to increase her scanty wardrobe, Miss R.'s heart would swell with humble gratitude. "God will reward you," she would say; "I am sure I never can." She was not proud enough to be unwilling to receive a favor without seeing a way of repaying it. She received every added gift in just that open, free, and happy manner, which made you glad you had offered it, and wish you had still more to confer.

She continued alternately studying and teaching till 1839. That year Miss Grant resigned her situation. No individual more fully knew her extreme feebleness and suffering than Miss R.; and no one regretted more deeply the suspension of her labors. It seemed like blotting out the brightest star that had beamed on her pathway. Glad was she to see a new star already arisen, destined to differ only as one star differeth from another in glory.

Quick to observe, and tenacious to retain, Miss R. had laid up, thought by thought, and store by store, knowledge which had already been available to her, year by year. After the first year or two at Ipswich, she had found no difficulty in supporting herself. The early part of an education, like the first thousand dollars of an Astor's fortune, is much the most difficult to acquire. Ten years ago, in the very prime of life, with a good education and much experience in the business of teaching, she went West. Among the many applications which Miss Grant had from that part of the country, she selected one which offered a field for Miss R. Ample provision both for the expenses of her journey, and for her support, was pledged. The gentlemen who engaged her, found it convenient, however, soon after she entered upon her labors, to shift the responsibility of her support from their own shoulders to hers. While this increased her nominal income, it threw on her the onerous task of collecting the tuition in a country where the public sentiment does not, as with us, pay the minister, the doctor, and the teacher, *before* any other creditor, but after every other demand has been met. She taught in the meeting-house of the place, and for a while the minister gave

her a home in his family. She wrote as follows: "Some things are not as I would wish. The church is not very convenient for a school. Mr. ——'s house consists of two rooms; one large, the other less than your bedroom. In the large room we eat, sleep, receive company, and work. In the small one, in which I sleep, is Mr. ——'s library, clothes, stores, boxes, trunks, &c. Most of the houses here are of one story, and they are without stairs, so that the garret room is mostly lost. I have been up stairs but once since I have been in M., and I have not been alone, or so much alone, but that I felt liable to intrusion. Yet," she adds, "I have been happy here, and I think I shall be so." Again, about a year after the date of the last extract, she writes, "I have been at my present home since the first of May. I think this will be my permanent home. I shall prefer to pay my board and stay here. Until I came here, I could never feel that I was alone. I occupy a chamber with Mr. B's hired girl, and little Mary B., who is five years old. But the girl must be away, and I can send Mary away when I please. I have a very pleasant home. I have been in M. one year and seven weeks, and have taught four terms, of thirteen weeks each. I have had some as docile and as good scholars as I ever had anywhere, but perhaps a larger proportion of unsubdued spirits than I ever had before. Most of the scholars were waited on by slaves during the first years of their lives. With one exception, I think I have the confidence and good-will of all my scholars. This exception is the daughter of what is here called a respectable lawyer. He thinks no other way can be right than the good old way of each and all studying loud. Pray for me, that I may be useful to the extent of my abilities, and for my pupils, that they may no longer reject the Savior."

The laborer is worthy of his hire, though he does not always receive it. Some of the time Miss R. has been supported by those for whom she has spent her time and strength. Often her faith has been tried, but He in whom she trusted has sent her help. The following may be a small thing to mention, but it illustrates the trials and deliverances of which life is made up. Once, when a box was forwarded to her from the East, a lady of about her own size sent her a second-hand substantial dress. She wrote in reply, "Mrs. ——'s dress is just the thing I needed most; it fits me very well. The only one I had left was much worn. The very day the box came, I had availed myself of a temporary illness, which confined me to the bed, to have it washed by one of my pupils." Hers, it will be seen, is a domestic seminary. The boarders assist their teacher, more or less, in the house-work, to make their board cheaper. Sometimes they are a help, but it is no uncommon thing for a scholar from the log huts and back woods to be rather a hindrance.

It will be seen that she has accommodated herself to the new

country where she has gone for life, and whence she never speaks of returning. She does not attribute all its inconveniences to mismanagement, shiftlessness, and the want of a sense of propriety. She has had the good sense to take things as she found them, and do the best in her power to make them better.

When she could do no better, she has made the best of a log house for a school, and another for a home; though cooking, eating, staying, and sleeping, even, in the one room of the same open tenement, were no more agreeable to her than they would be to any of my readers. She dearly loved to be alone, as all such minds do. Her own thoughts would often be most delightful company, yet seldom has she had the opportunity of retirement.

Fever and ague she has taken patiently, and none but those who have suffered this tantalizing sickness know the opportunity it affords for the growth of patience. Ignorant, self-sufficient men have often interfered in her schools, but her head has generally been long enough to carry out her own plans. In 1842, she married a home missionary, not to sit down quietly, and enjoy the sweet interchange of thought and feeling from week to week without intrusion. She did not change her situation with any intention of making life's burdens lighter. She has taught since she was married, as well as before, up to the present time, except one year, and short intervals besides. With a child in her arms, she has, in her family, kept school in their small framed house, accommodated nine young ladies who were anxious for instruction, and had quite a number of day pupils from the neighborhood besides. Methodist preachers have gone regularly to school to her. She and her husband make it a rule never to refuse any promising applicant the privileges of their school and family, whether he can pay or not, if they can possibly accommodate him. Many, under their instruction, commence a religious life. In a late letter she says, "I hope that I am thankful that I have a spot to labor in." She has raised and improved many individuals so much that they have been able to go out and teach usefully and acceptably in the region about her. She is unknown to state authorities. Travellers do not leave the great thoroughfares to make her a call. Her name is doubtless strange to many, both of the good and the educated, in the State to which she is so great a blessing. But many a young woman, useful, happy, and cherishing earnest hopes of heaven, when asked what she knows of Mrs. E., can say, "She taught me all I know."

Her early friends have not lost sight of her. Open hearts and hands have sent her the means to keep her and hers from suffering. She knows how to labor with her own hands, and she has found the knowledge of no small account. She is accommodated as well as any of the people about her, and she says, surely she ought not to complain. Although she has lacked the conveniences of life, she has scarcely, if at all, wanted its absolute necessaries.

The Savior has never forgotten her. She has sought first his kingdom, and all things needful have been added to her. A contented spirit has made that enough which would not have satisfied others. Not but that she has felt her deprivations. Her hair is already well sprinkled with the tokens of age. She has worn herself out faster than if she had chosen an easier path. She looks back without regret, but grace does not give to human nature quite power enough to turn pain into pleasure, and trials into comforts.

It is sometimes said about people of such benevolence, "Oh, they like to do it." It seems to be thought that a good heart steels one, so that common annoyances pass by him like the idle wind. The want of elegant clothing, splendid furniture, and costly viands, might seem to be nothing to this laborer in the field. Such things, it may be thought, would only add to her cares and responsibilities. But it is no more agreeable to a Western than to an Eastern teacher, to spend an afternoon in the school-room in the use of an ivory comb. Who would not prefer teaching reading and spelling to children ever so dull? And yet the lady of whom I write has never spent time better.

It is one thing to hear of housekeeping without a wash-tub or a cellar; it is another to enter upon it. It can never cease to be a trial to any tidy woman to live in a log house, so occupied and peopled that it cannot be depopulated, except as the Jews did with those that were infected with the plague of leprosy. It is one thing to sit at home and wish to do good, and another to enter on such a field as the one I have described. It is a very different thing to have that joy in God which keeps one self-possessed and quiet in the above-described circumstances, from what it is to dwell in one's own ceiled house, with life and health glowing in one's veins, and the nameless comforts and conveniences of life within reach.

All the West is not of this sort, and Mrs. E.'s hard field and heavy work are, on the whole, her own most hearty choice. There are fields as inviting as in the East, and multitudes stand ready to enter them. But life, in the by-places of the West, is no romance. Faith which brings peace in such places, is indeed substantial. Many who have gone to aid Mrs. E. have been discouraged because of the hardness of the work, and have looked out for more inviting spots, and left her at the first call. Some of like mind have been found to hold up her heavy hands. None but educated persons can appreciate the value of learning; and an ignorant community must, of course, fail to see the beauty of her daily life. An eye above notes her deeds. A Savior's heart follows her. What she does in secret will be rewarded openly. Her self-denials will doubtless be held in everlasting remembrance, and she will be one of the ever shining stars in the bright upper sky.

SCHOOL LEGISLATION.

Our subject is important, and may well demand a serious discussion. This land was peopled by a peculiar race, and was set apart for a definite object. Our fathers left the old world in order to cast off certain feudal incumbrances, the growth of time and corruption, which they supposed might be avoided in a distant land, and in a community regulated by new laws.

Liberty has reference always to the ideas of the men who enjoy it; and it is the policy of tyrants to give a loose to their minions in one direction, that they may obey them in another. Even in the Church of Rome, they will allow you to speculate most freely, even to approach the borders of infidelity, provided you do not touch on the borders in which the church has inclosed her temporal interests. The art of government is often the science of compensation. You may gratify your passions, if you will only support her.

Our liberty was designed for a sober community, and it is of the utmost importance that the people be educated to just such a taste as is calculated to preserve it. Government is like a heavy body, it must press somewhere: and, as a skilful porter, when he has a burden on his back, always places it where it least fatigues him, so society is very apt to be most patient under restraints which are least felt. Different kinds of people have different views; thus, the sale of ardent spirit, which the temperance man thinks destructive to his security, the moderate drinker and the inebriate think to be the very essence of their rights. The fact is, the people must *grow up* to a true conception of their rights and burdens. They must be taught gladly to bear that *yoke which is easy, and that burden which is light.*

Herein consists the vast importance of education. Our fathers established a general system of common schools. It was a master-stroke; it was the happiest thought that ever entered an anticipating mind. Whether they had a foresight of its vast importance, or whether it was a kind of inspiration breathed into them by the circumstances into which their emigration had thrown them, it is not of much moment to decide. Probably it was partly both. Most of our improvements come from the instructions of experience. We catch our wisdom as we do the first beams of the morning star, by being placed before the orient. But certainly the establishment of a system of popular education was a novel thought; it is not only a concomitant of freedom, but it is the basis of its perpetuity. Here we must turn our attention, and here we must exhaust our strength. Let there be *line upon line, precept upon precept; line upon line, line upon line; here a little, and there a little; that they may go and fall*

backward, and be broken, and snared, and taken; that is, taken in a most happy captivity, in order that they may be free.

Common schools have lately engaged a great share of the public attention. It is well; and it will also be well if that public attention is well directed. Some doctrines have been broached, lately, which will suffer no harm from a momentary examination. I need not absolutely oppose them, for they may be true; but I should like to look at them, before I yield them my confident assent. It has been said that any child has an *absolute right*, from the community in which he is born, and at its expense, to a full and complete education; that is, it is not the duty of the parent to pay this expense, however able, but the debt is due from another source. The Government is the parent, and is absolutely and legally bound, as a perfect right, to make provision for this purpose. This point has been argued at large, and with great clearness, in a pamphlet recently published. It has been shown that we have only a limited title to our fields, to the water that flows through them, to the light of the sun, to the air we breathe, and so our estates and our labor come to us taxed with the rights of education. It is the community's duty to pay this bill; and therefore the parent, if he chooses to decline it, is exempted. And whenever this payment is neglected, it is fraud and robbery, according to the laws of God and man. The social system is bound together by government. Government protects you, and therefore you are bound to protect *that*. The obligation is palpable and complete.

You will see at once, by this rule, that most of the nations of the earth, and even most of the States in the Union, are living in open violation of an express obligation. Many of our States make no provision for public schools; even the great State of New York is only contemplating this measure, and some of the Southern and Western States do not even design it. Even Russia and Prussia, that have done so much, do not regard it as fulfilling a positive obligation; and I am not certain that the people of Massachusetts would be more active in this work by placing it on the new ground. I fancy, if you were to tell them "it is an act of wisdom; it will be conducive to the public welfare; it will be a noble work of magnanimity; it will give you an intelligent community, and wise rulers, and well-executed laws," — they would be full as likely to vote their supplies with liberality, as to use the absolute "shall" of an iron obligation. Abstractions, after all, are not the sole moving springs of human life; and the love of Christ should constrain us, full as much as the bonds of law. The reason why legislators have made laws on this subject, and why towns have voted supplies, has been because they *thought it best;* because it was a noble interest; because they have reaped the benefit of the measure; because

their fathers did it before them. I doubt whether more would be done by enforcing the new abstraction, than now is done, when the whole matter is left to the instinctive wisdom of the community. If a pillar stands well on charcoal, it is not necessary to dig up its foundation in order to lay it anew on systematically polished marble.

But there is another difficulty. If it is a positive right, founded on an indispensable obligation, it becomes an important question *how far* the right extends. How much education are you bound to give? It has been said, indeed, as much education as is necessary to the forming of a good citizen. But how much is that? Pray, say; draw your line; hold up your torch, and give us some definite view. It is a question on which no two men would agree. No doubt *all* knowledge tends to make good citizens. If all our people could read the Bible in Hebrew and Greek; if they were well acquainted with secular and sacred history; if they had studied profoundly the principles of jurisprudence and the law of nations, it would make them better citizens. It is important, then, to know not only where this obligation begins, but how far it extends; that we may not mar the work by deficiency nor ruin it by neglect. In a word, as our Senators have lately told us that, in admitting California, it is important to fix the boundary between that and Texas, in order to know how far slavery extends; so, in this question, we must know, if education is a positive demand of every child on the community, how far the obligation extends, and when we may cease from our expenses by having fulfilled our trust.

There is still another question. Suppose it should be found, on experience, that by doing too much we fail of the object. Suppose what is made too easy should be dispensed with; suppose, at some future day, when the millennium comes, it should be found that parents chose to have this labor in their own hands; that private energy should supply the place of public munificence; and that none should be so poor as to ask, or want, the help now afforded. I can imagine such a state, and suppose it realized. Now, would any contend that it was prevented and hampered by a fixed obligation on the public to do the work? Certainly, it is always best to lay as little on the government as possible. Surely, every mother is a better judge how to dress and feed her child than all the government agents in the world; and so, in this case, parents will discharge the trust better than the public can, provided that general poverty has not robbed them of the general means.

But, however this may be, — and surely this is not the present state of the world, — it is vastly important, if the public owes the duty of education to all the children as a positive obligation, we should with great precision fix the boundaries to which it extends. Such obligations should be perfectly defined.

Two plans seem to open before us. One is, to fix the *smallest* amount of education necessary to make a decent citizen, such as reading, spelling, writing, arithmetic, geography, and grammar, and limit the public schools to this; the other is, to go on and teach an universal system, and restrict it to the most capable and enterprising only by a series of close examinations, such as are adopted in China, and thus supersede the necessity of colleges, or turn them to better account. I can easily imagine such a system. Suppose a series of schools, rising one above the other in the extent of their studies. First, the infant school; then the district school; then, perhaps, a county school; and then, as a consummation, some central college for the whole State. Let all the children, rich and poor, be instructed to attend these schools, and let it be a matter of fair competition. Let them be examined, as now, to enter the high school; then to enter the county school; and then, finally, for the State College. Let this be confined to a limited number, the best, whose qualifications shall be attested by a most severe examination. Let there be a series of examinations at every step; in this way, the grades of your education would be exactly according to merit; it would be equalized to rich and poor; and it is very likely that no more would be educated than now, only it would be confined to the brightest geniuses, who had won their standing by a fair competition. I say, I can imagine such a system, and some of its advantages would be striking. Your college would consist of select students — the best minds in the land — volunteers, who gained their station by their efforts and abilities. It would be equal between rich and poor; the poor man's son would be as likely to reach the highest station as the son of the rich; there would be no murmuring and complaining; no idle drones in the college, to try the patience of the officers, and spend their time in idleness and rebellion. If such a system were well executed, it would have a general influence on all the departments and professions of human life. Our literary men would not then be rich men's sons, (as in fact it must be confessed they are not now,) but persons who had fairly won their stations; and those left to manual toil, would know they had failed of qualifying themselves for a higher work. Every person would find his level, and all the frame-work of society settle into a compact as lasting as it would be beautiful, and giving contentment in proportion as it would be felt to be just.

The reader will understand me. I am far from thinking that at present such a splendid and complete plan is likely to be carried into execution. I merely suggest that it is possible; and were it not that many splendid theories fail in practice, one would almost be tempted to think that, in some corner of the world, it might at least have a trial. In China, something of this, it is

said, is done; and all their promotions are regulated by their literary merits. It is more pertinent, however, to remark that, between the two schemes, namely, fixing the popular education, supplied by law, to the teaching of the elements, and carrying it out to the fullest execution, there appears to be no one point at which you can say that the obligation stops. If we must teach one thing, why not another? Why do you stop at that particular qualification? You want to make complete citizens, and to the perfection of that idea you want a complete education. If you must teach algebra, why not geometry, surveying, navigation, astronomy, spherical trigonometry, fluxions, &c.? All help to make the good citizen, and all are included in the rigid obligation. It is *so nominated in the bond*, and you cannot escape from the supreme demand. I am aware that our wise fathers partook of the inconsistency, and established grammar schools; and it is not very easy to see why the public should be compelled to pay for the first lessons in Latin and Greek, and not for the whole college course. But so they left it, though they never said the public was *obliged* to this course. Let us look through the whole scheme. Let us be consistent. *Let us ponder the path of our feet, and let all our ways be established.* When you teach a man his full obligation to bear his part in educating the children of the community, let him know how far his obligation extends.

For my part, though I will not deny this principle, yet I shall hardly venture to place our hopes on this ground. It may be a PERFECT RIGHT, for aught I know. But I should rather say to the public: It is best; it is for your interest; it is necessary to liberty; no matter whether your provision for schools be an act of justice or generosity; show our citizens its importance, and they will be ready to do it.

But, whatever our theory, it seems to me, *at present*, it is the safest and best way, the most practical and the most wise, to confine the public schools, the town schools, as we call them, to the simple elements, and these should be taught thoroughly and well. This is the safest way; this is the most practical scheme, and the most productive in the end. There is a monstrous temptation now to multiply studies, to swell the catalogue and diminish the performance, to aim at all things and accomplish nothing. I could wish that all studies were cut off which overpass a certain line. Reading, spelling, writing, arithmetic, grammar, geography, is a catalogue long enough to be generally useful. The years which most pupils can devote to school are few. There is not time for refinements; and surely *a living dog is better than a dead lion.* Reading!! how important! and how many are there that never learn it well! They never read with facility and pleasure in after life. If one could know that all our citizens were well instructed in these elements; that their educa-

tion was not a *show* but a *reality*, we might be amply satisfied, and believe that our maternal country had done her duty to her common offspring.

The latest Report vividly declares:—

"As individuals, or as an organized community, we have no natural right; we can derive no authority or countenance from reason, we can cite no attribute or purpose of the divine nature, for giving birth to any human being, and then inflicting upon that being the curse of ignorance, of poverty, and of vice, with all their attendant calamities. We are brought, then, to this startling but inevitable alternative. The natural life of an infant should be extinguished as soon as it is born, or the means should be provided to save that life from being a curse to its possessor; and therefore every state is morally bound to enact a code of laws legalizing and enforcing infanticide, or a code of laws establishing Free Schools."—*Tenth Report of the First Secretary of the Massachusetts Board of Education.*

The reporter means to be very strong in his language. He probably did not intend to be taken literally. But if the right is so clear and awful, it becomes doubly important to fix its boundaries and show exactly how far it extends. Suppose you half-educate your children, what then? And what is half the evil of general infanticide?

There are *three* courses: to do nothing; to do every thing; and to fix the boundaries within the medium of feasibility for common attainment. Now the latter seems to me to be most desirable, in the present state of things. Let us draw a line. Let us ask what it is desirable that all the people should know, and what it is likely they will attain. Let us consider their abilities, their time, the general objects of human life, and the general experience which two centuries have imparted. The instruction must of course be elementary. Let *that* be taught to all, AT THE PUBLIC EXPENSE. But if any one goes beyond this, let him pay the cost from his private purse. Because, if you go a step further, you find yourself involved in a chain of consequences which make you very inconsistent, if you do not teach all that can be taught. If a boy may *begin* the Latin language at the public expense, why not go on and finish his course from the same provision? It may be somewhat difficult to fix this popular quantity. But, whatever it is, let it be our utmost aim to have it done well. I cannot but think a community which should teach reading, spelling, writing, arithmetic, grammar, geography, and stop at these elementary studies, would pretty well discharge its trust. But if we go farther, I would go for the whole. I would have a series of schools, which should reach the highest goal of education, all supported by the state, rising like a pyramid, fewer at the top. It may be so at some future time. At any rate, let us have some plan which, founded on universal justice, shall produce lasting satisfaction. L. W.

QUALIFICATIONS OF SCHOOL COMMITTEES.

THE qualifications for an office may be inferred from its duties. This is only saying that a man must understand his business. The superintendent of a farm need not be a Hercules in strength, but he must be of good understanding in every thing that belongs to agriculture. The overseer of a cotton factory, though he may not have to touch the raw material, or the fabric, with his own hands, yet should be at home in every step of the process of manufacture, as well as in the matter of buying the cotton, and selling the cloth. Every body can see that the agent of a banking house should know the state and prospects of the money market; and that the master of a ship should be a man of decided authority, steadiness in danger, and skill in navigation. If quacks are trusted in medicine, it is because they are supposed to know, at least, as much about it as regularly-bred physicians; and if uneducated ministers have been confided in, as spiritual guides, it has been because ignorance has been thought the mother, and knowledge the murderer, of piety and devotion, and that these were felt to be indispensable qualifications for the office.

If the office of school committee be not wholly a sinecure, no man can be fit for it without certain qualifications, as definite, and easily ascertained, as its duties. If it *be* a sinecure, it is no matter who fills it, and the election might as well be by lot. Or, if the business of a school committee be merely to apportion and distribute the funds among the districts, any man of common intelligence and business habits can perform its duties.

But the main business of school committees is, to *examine teachers and schools*. They are to see whether candidates are qualified for the responsible office of teaching, and to prevent the employment of any unsuitable person. The prudential committee can only conditionally engage a teacher, subject to examination and approval by the school committee of the town. The school committee are not to be swayed by fear or favor. They are to decide every case upon its merits, as much as if under oath. Indeed, we see not why, if the importance of the duties be considered and compared, justices of the peace should be bound, by an oath, to the faithful performance of their duties, any more than school committees. Yet perhaps the common notion of a school committee is that of a set of men who carry licenses to keep school in their pockets, to accommodate every body that wants, as a member of Congress does, with his franking privilege. It has even come to be thought, in some places, a piece of great rudeness, to suspect that a person does not know enough to keep a district school, and *certificates* for their candi-

dates are asked for, by prudential committees, instead of *examinations*. All this comes from the careless and slipshod manner in which many committees have done their work, and this careless manner comes from want of ability and fitness to do it better.

He that is to examine candidates for school keeping, should understand, familiarly, the studies which are to be taught. He should not be a novice in them, but an adept. He should not be obliged to depend on the certificates of strangers, who are themselves, perhaps, utterly incompetent to judge. From the frequent incompetency, and consequent carelessness and mistakes of committees, it has come to pass that nothing is so cheap as school teachers' recommendations. They lie as thick in every candidate's pocket as autumn leaves in Vallombrosa, and the ease with which they are obtained makes them all but worthless.

There can be no satisfactory test of a candidate's qualifications but *thorough examination by persons habitually and familiarly conversant with the branches to be taught.* Whoever holds his knowledge by such an uncertain tenure that it flies on examination day, cannot have it at command, as he ought, for every moment of his school term. The well-trained teacher handles his knowledge as the well-trained soldier does his arms, and is known by being at home among his studies, under all circumstances. The examination is, of course, supposed to be conducted in a clear and scholar-like manner. The best scholars may fail of answering *impertinent* questions, and such failure is no evidence against them. But the candidate who is fully prepared to teach, armed and equipped in all his branches, as the law and necessity of the case direct, will not be embarrassed by any proper examination, however thorough it may be. It will only wake him up, and bring out his attainments and qualifications.

What proportion of school committees are prepared for the abovementioned all-important part of their duty? What would be the result, in many cases, if examiners and candidates were to change places? Out of all the members of town committees chosen for the current year, many doubtless are to be found who never were tolerable proficients, even in the common English studies; many others, whose knowledge of them has become rusty and unmanageable by disuse; others, still, who may understand some branches well, but not all, or who are strangers to the particular text-books in use; and, lastly, a very large number, who, having never had any, or but little experience in the business of teaching, cannot know how to draw out a candidate's attainments, if he has any. Only a very few will be found really fitted for the task. This is what makes the whole affair so much of a farce, and so entirely inefficient for any good purpose. Indeed, custom has so entirely ruled out thoroughness in this particular, in many towns, that a candidate cannot be questioned

somewhat closely and at large, without raising a hue and cry about needless particularity and severity. This shows how lax our school committees have long and often been in approving candidates; and their laxness can hardly be accounted for, except on the supposition of incompetency. The truth is, we need normal schools for our school committees, as much as for our teachers. Committee men profess to examine our teachers; but who examines the committee men themselves? Who knows whether they are fit to judge? If they are not, what is their approval worth? If your board of examiners is not qualified, your examination is good for nothing, and your certificate good for nothing, except to draw your pay. Undoubtedly, candidates should be tried touching their qualifications to teach, but what is to secure the integrity, the faithfulness, and the competency of the tribunal? What if it should be left to a set of men taken pretty much at random, to decide on the qualifications of an applicant for admission to the bar? What if a number of candidates for the degree of M. D., should be brought for examination before a committee consisting of two pilots, one master carpenter, one mason, one merchant, and two master manufacturers of shoes? We will suppose each to be a nonpareil in his own proper business; but will that fit him to examine students in medicine? It will rather be a pregnant sign that each and all are unfit.

It is a frequent, and often a most just and necessary complaint, that teachers are unfit for their office. Some cannot spell; many cannot read well and distinctly; others are all but utterly ignorant of geography, not even knowing, for example, how they would get to Constantinople. Others, still, are no better in character than they should be; and yet the law of the State makes it their duty to teach our children every nameable virtue, both toward God and man. When will these great, and frequent, and needless abuses cease to be? When will teachers, and consequently schools, be what they should be, and the complaint cease, by the ceasing of the cause? It will be when towns choose well-qualified and faithful committees, and sustain them in the faithful discharge of their important trust.

But another part of the duty of the school committee-man is to *examine schools*. He must, with his own eyes, inspect the work of the teacher whom he has approved. But what if he be no judge of that particular kind of work? He may be a good judge of joiner-work, of shoes, or of woollen goods; but a school is a different thing from a factory or a workshop. You cannot weigh a teacher's work in grocer's scales, or measure it with a surveyor's tape. Yet it is a hundred to one, that men whose knowledge and experience are all in their own worldly business, will judge of a school as they judge of things belonging to their

own business. How can they do otherwise? How should they bring into the school knowledge and experience which they do not possess? All that can come from such committees is the most superficial judgments and the merest random guesses. If they hit right, it must be by accident; in the natural course of things, they must miss.

The law requires committees to *examine* schools; and examining is commonly done by asking questions. Yet many committee men of the present year doubtless are known, and know themselves, to be more or less, and some wholly unprepared, fully and fairly to examine the schools in the studies they are pursuing. Many will therefore shirk the whole business of examining; and will only pop in occasionally, in order not wholly to forget the inside appearance of a school-house. They will keep at a respectful distance from the weighty responsibility of asking questions of any pith and moment about the profound and abstruse studies which are pursued in our common schools. Some may venture to ask whether Boston is the capital of Massachusetts, or the like; but they will be careful about getting into deep water. One cannot help thinking how some of our committees would fare in answering questions, when they are so skittish about asking them.

This way of *glancing* at schools, is a perfect burlesque on all examination. Under it, the worst school in the Commonwealth may not only escape detection, but find praise; and the very best may be set down as good for nothing. If committees would come to any reliable result, they must examine, more or less, not only with their own eyes and ears, but with their own lips. No faithful teacher will hide his work from a competent judge. "He that doeth good, cometh to the light." But then he will insist, and has a right to insist, that his judges shall be competent. And, in order to competency, the committee must possess understanding and experience in all school matters and school studies, at least equal to the teacher's, whose work they undertake to examine and judge. Then, the verdict of a school committee would be a thing of sterling value. As it is, their opinions of schools and teachers, and their reports generally, are like the stocks and bank notes in the market, — of all prices, from above par to nothing, and less than nothing.

NORFOLK COUNTY TEACHERS' ASSOCIATION.

THIS Association will hold its annual meeting in Cohasset, (near the Railroad Depot,) on Monday and Tuesday, the 3d and 4th of June next.

Dr. Sears, Secretary of the Board of Education, will be present, and will lecture before the Association. Lectures will also be delivered by Messrs. Philbrick, of Boston, and Greene, of Milton; and Discussions will be held upon the subject of "Moral Discipline in Schools," and upon the proper methods of conducting Recitations in Reading and Spelling, Arithmetic, Geography, &c.

CHARLES J. CAPEN, *Secretary.*

THE

MASSACHUSETTS TEACHER.

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FEMALE EDUCATION.

We think that this subject does not occupy its just place in the public concern, and it is the object of this article to urge its claims upon our educators. New England has justly earned a reputation as wide as Christendom for her successful efforts in behalf of general education, and we only show our good-will to the world, when we wish that it may soon become like New England, as regards the immediate and remote results of our great educational enterprise. New England character is benefiting the world. Our local vanity would not rob other sections of the country of well-merited praise. We honor them for their noble institutions and plans *pro bono publico*. Yet we believe that, in their great endeavors and deeds, they borrow much from the New England spirit. Blot New England from the map of nations, and our country's progress in all that is good and great would be, at once, moderated; nor would her loss be measured by our national borders; such a vacuum would be felt throughout continents.

What a little spot of this great earth does New England occupy, geographically! Yet large enough for the world to know where she is. Nations are turning towards her a watchful eye. And why does she fill so large a place in human expectations? It is because of her great and noble enterprise in whatever is worthy of man; — of her lofty integrity, her general intelligence; of the profound learning and exalted worth of many whose names will adorn all future history; of her sound public morals and general virtue. And to the school-room, more than to any thing else, is she indebted for these traits of honorable character. The world

expects much of New England, and she will not disappoint it. She has done much, but must and will do more. And we believe that there is nothing which more justly demands her present and earnest consideration than the subject of this paper.

The position and influence of woman have had more to do with civilization and true progress than any other one thing. We believe that the mothers of Athens, and of Sparta, and of Rome had, at least, as much to do with their respective national characters, and their memorable annals, as the fathers. There is a wide difference between France and America; but it is just equal to the difference between the women of France and the women of America.

We assume it to be conceded that knowledge is power. That an education, and the best possible education, is worth something to us — the mighty bipeds of creation. And we all can cede it, because we are conscious that it does add essentially to our power; because it elevates us still higher above the brute; because it exalts us to still nearer kindred and fellowship with those who were created only a little above us.

We urge, then, that woman should be educated; first, because it is her right. As one of God's creatures she has as much right as the rest to his rich gifts and blessings, of which a good education is one of the chiefest. It is her right, as a rational and immortal being, in common with all who bear the divine impress. Her Creator has enriched her with wonderful gifts and faculties, which he intended for his service and glory; not to be squandered, during the best part of probation, in thrumming the piano, painting gristmills, and stitching ottomans. She has received an endowment that, developed, would fit her for the companionship of angels. It is her right to become qualified for it, intellectually, as well as morally. And what tendency have the fripperies of our fashionable schools to fit her for any intelligent companionship? We do not intend to be sentimental; but, considering how much woman has to do with the whole inner world of impulses and motives, which, more than mind, rule the whole outer world; how much she has to do with germinating and ripening character; how much with the origin of causes that bless or curse men and nations,—we contend that it is her birthright to be the greatest blessing God has ever given the race. She, therefore, if any body, has a right to an education, in its highest and noblest sense. For this, and this only, will fit her for her great mission.

We cannot give to woman's power and influence too high an estimate. The Bonapartes and Washingtons, the Alexanders and Kossuths, of the past and present, are heroes of household nurturing. And there have been many others, of smaller stature, who, in their narrower sphere, have been the blessing

or the scourge of their neighborhood or state. The fireside has more to do with individual and national destinies than camp or Congress. Its empire is wider than that of kings. It is within the influence of its circle, where woman really, though perhaps not always nominally reigns, that those minds are moulded and those characters fashioned that determine the history of nations. Who that is a man cannot trace much of his present self to a mother's fostering, or a sister's influence? Doubtless there are some persons who cannot connect their present position with any early household recollections. But can they connect it with any thing else? Are they not rather to be reckoned with that inefficient, useless humanity, that has not enough of character to be traced to any thing, mere blanks — cyphers. We mean simply to urge that, if anywhere there is such moral or intellectual excellence as to command our admiration, there is a greater debt to woman therefor than to any other human agency.

There is at every hearthstone a human laboratory. And we fancy that the olden Lares worshipped there are little more than an apotheosis of genial fireside influence. The smile, the tone, the words, the spirit of woman — empress here — are mightier in their results than college or forum.

They mistake who assert that circumstances make men. Circumstances are but the nutriment of character. The impetus and impress are given at home; and in its friction with circumstances — in the rough and tumble of life — character, formed in the family circle, by a process of assimilation, gathers to itself nourishment and strength from the events of life — directs them, giving them the distinct impress of its own spirit.

If, then, woman has so inevitable and so responsible a connection with our destiny, whether national or individual, is it not important that she be qualified for her solemn duties? That, for this purpose, the best possible facilities be provided her? That we direct our most earnest inquiries to the best mode for securing this end? The highest office of woman's sphere is to form character. And our first inquiry is, What kind of education will fit her for this? Of course, that which is in the highest degree moral and intellectual. In regard to the first, we speak briefly, because, in the advantages of moral and religious instruction, whether in the school-room or from the pulpit, both sexes have an equal share. The foundation of all true greatness and prosperity, whether public or private, is in a high-toned morality and virtue. If, then, there are those in our school-rooms who are to have such an important influence on the destiny of coming generations, how thoughtful should we be who are concerned in preparing them for their responsible sphere, to inspire them with a love for whatsoever is lovely and of good report, for whatsoever is true and holy! How earnest should be our endeavor so to in-

fluence them that their heart may be the home of every virtue, and their life the expression of it. And, in speaking thus, we feel that *the highest style of woman is a Christian.*

Woman's mental culture is also of inestimable importance, because, as we have contended, the indelible impress of her character is to be upon that of individuals and of society. And the highest type of human character is not possible without the highest intellectual development. Now, does the education at present prescribed for females give them that strength and completeness of intellectual character which will fit them to give the noblest intellectual impulses to others? Most earnestly we say *no.* Compare their education with that of the privileged sex. If ambitious parents design for the favored son a professional career, they justly conceive that, as his life is to be a continual battle of mind with mind, if he would "be a hero in the strife," he must have the best possible mental equipment. He is, almost in infancy, taught to lisp his declensions, dialects, and paradigms, demolishes "*Rifentic*," communes familiarly with quadratics and logarithms, becomes completely acquainted with the whole family of "surfaces and solids" and all their relations, and, after having made big books his daily freight to school for years, and submitted to the severest mental regimen that an academical course can administer, he enters college.

His experience, thus far, has been one of toil, though not of drudgery. It has assured him that his whole career is not to be a pastime. His friends and instructors have ever required of him real but productive labor. His own ambitious expectations have demanded it. With this apprenticeship he enters college, and in a very little time his new experience establishes his former convictions that he has chosen a life of toil. And he is content, for he knows that nothing else will make him rich in mental wealth. He knows that, to have the place he would among men, he *must* toil. He therefore patiently submits for long years to the severest mental drilling. Dry metaphysics, conic sections, and tough old Greek rack his brain and discipline his intellectual energies, meanwhile enriching his mind with the treasures of history and the embellishments of poetry, till he is ready to find his peers among the truly mighty of the earth, and is accounted among those who are rulers of mind. And was this laborious, toilsome, body-and-soul-wearing career assigned him that he might reap pecuniary advantage? Did the idea of pecuniary productiveness enter into the motives of parents, friends, or himself? Is the end of learning bread? No! The mind's development yields nobler and richer harvests than can be measured by dollars. He has been thus severely educated in order that mind may have power over fellow mind; and in order that the dim lineaments of divinity, feebly portrayed in our humble faculties, might bear a more

distinct resemblance to their infinite Original. Such an education corresponds to our nature and to God's design.

What a contrast to this is female education! Education, indeed! It is an utter libel on that noble word. Woman, to be sure, is allowed to commence an education. Till she is, perhaps, fourteen years of age, she is graciously permitted to join the boys' classes, and thus get a taste of knowledge. But now, having got fairly through infancy, and just entering that period when mind is most acquisitive, and when, if ever, it is of the utmost importance that it should be submitted to wholesome discipline, behold! her education is finished, and she begins with the accomplishments! The larger part of the residue of single life is monopolized by the piano. We say single life, because, of course, no sensible woman intends to use it after she has exhibited her wares and they have served their purpose. What woman ever plays the piano for her husband? The market, also — for the mind, no longer fettered by dull study, becomes at once very speculative, — the market encourages a devotion to the fine arts; so, forthwith, divers colors, being compounded, are inflicted upon an innocent sheet, with great injustice to an honest old mill, a stone bridge, a stubby man, a little boy, and a woman in a red dress; which compound we are expected to consider a painting, designed, in gilded frame, to decorate the parlor wall. The modern languages are now mouthed. It sounds so *verwy foine* to say "*Comment vous portez-vous*," "*Il est recherché*," *&c.*, that a place must be found in some way, amid the gilded mummeries and fooleries of fashionable girlhood, to skim a few phrase-books, with which equipment she is to bespangle her nonsensical chit-chat. She also learns to dance and waltz "divinely," to smile bewitchingly, and to simper most sillily. She, in a word, is receiving the finishing polish to her education! That is, serving a patient and assiduous apprenticeship in acquiring a skilful command of all those arts and artifices that are most likely to *secure an overture*. For it will not be denied by many who are candid, that such an "unexpected" event is often, nay, very often regarded as the successful issue of "expensive education," and parental manœuvres and anxieties, provided it come from — the proper quarter.

Thus, half heartless and brainless, is an immortal being, with a capacity for enriching society with moral and intellectual wealth, arrayed in the senseless, outside fripperies of fashion, that she may become a parlor ornament, a ball-room toy, a life-long blank in some poor man's dwelling, and an example of the utter and deliberate perverseness we sometimes exhibit in abusing God's choicest gifts. To accomplish this, long years — the best years of life — are cruelly, cruelly squandered. *Is this education?* It is a woful, a wicked tinkering and trinketing of an immortal mind.

Some may think this picture rather overdrawn; that the daughters of the people are not subjected to such a senseless mockery. We admit that it more justly describes the operation adopted in the higher circles of fashion. But fashions and tastes descend. What was patrician yesterday is plebeian today. And no one, who has a watchful eye on any community, can deny that the opinions and practices, ay, the practices of the masses have become most sadly tinctured with these very notions that prevail in fashionable life. And, once more, lest we seem unjust, let an American woman speak for herself, through one of the nobility of her sex. "The gates of science have always been shut against her (woman) by popular prejudice, and the fashionable schools for girls have been infinitely worse than none; for it has been their effort to smother, under affectation and morbid delicacy, the little common sense that survived the restraints of the nursery. After being taught etiquette, the hypocritical conventionalities of fashion, a little music, and a few French phrases — all by rote — they are turned out to use their accomplishments for the purpose for which they have been taught to value them, namely, to win a husband and secure a settlement. They are married at seventeen, soon become mothers, are consigned to oblivion, or kept alive by a round of vanity and dissipation. This picture, however humiliating, is a true representation. Such women are fit for nothing but to die as they have lived."

We would not be considered as assailing all schools and "seminaries" designed for educating young ladies. We rejoice that our own Commonwealth can show, here and there, an honorable exception to what we honestly believe to be their general character. We need not name them. They have made themselves widely known, and have sent forth those who, by a true refinement of heart and mind, by their rich intellectual and moral worth, are blessing their little worlds. Others, too, who, by their self-devotion in behalf of the benighted of the earth, have won for their *alma mater* an affectionate and reverent regard among true men and true women, shall live in other generations. Yet we believe that, even in the best of our schools, there is room for much essential improvement. The four or five last years of school-girl life are too precious to be engrossed by pursuits that, at the best, give but a mere embellishment to life. To be sure, they have their value. We think a knowledge of vocal or instrumental music essential to a complete education. We believe that half the *ologies* studied in our schools cannot contribute so much to make truly useful men and women, or happy homes, as "sweet music." But these and other kindred luxuries should be attended to as a relaxation and not as a business. They should relieve, not monopolize, life. A knowledge of music,

painting, etiquette, botany, French, &c., is important, and an education is not perfect without them. But it is idle to spend whole days, year after year, upon them. Life is worth more than its liveries. A mind that is subjected to the severe discipline of classical or mathematical study will gain such habits of ready acquisition as to obtain a knowledge of these mental fineries as a recreation. If the mighty pulses of "our own broad Merrimack" were monopolized by a little sawmill, there would still be a surplus of untouched, wasted energy, that might be fabricating for the world. So a mind may be kept for years busied with the whole assortment of mental tinselry, while, if its surplus, latent capacities had been judiciously developed, it would, beside acquiring the external adornings, have become strengthened and enriched by those pursuits that exalt to a nearer likeness to the divine. We think, then, that our better schools may be much improved as regards the kind of occupation selected for the mind.

We fear a mistake is often made in regard to that process of instruction which best educates mind. Our opinion is, that that mode is best which best tries the mental powers — which gives the most healthful and vigorous exercise to the intellectual energies. The branches of female study which require any thing of this sort are, verily, few enough. In all compassion, then, let them make the most of the scanty list. Take, for example, the study of history, which, perhaps, more than any other allowed them, admits of being made a means of mental discipline. How often is this made a perfect drudgery — a purely mechanical performance — consisting entirely in stuffing the memory with facts. History, justly viewed, is a mighty panorama of the human heart, passing before us from the beginning of time. On the ample canvas every passion is painted — instinct with life. The whole array of human life and conduct and motive for six thousand years moves before our eyes in solemn procession, exhibiting throughout manifold views of human nature — "moral philosophy exemplified by living examples." It is, as it were, leaves from the register of the recording angel, chronicled for ages, loaned us for our instruction. Those who study it should be able to look beneath the surface, to discern the structure of society, the source of prosperity and downfall of nations; should cultivate a spirit of inquisitiveness in tracing deed to motive and connecting event with cause and consequence, whether direct or remote. Thus may history be made to abound in discipline as well as in lessons of wisdom.

By the common process, *words* are committed to memory, without a thought that they have any particular significance; and, in the recitation, a volley of them is discharged as thoughtlessly. At best, the head is but crowded with *facts*. The mind

has not worked upon, and digested, and related them. And such we fear is the tendency of much of even the best of the education adopted for females. It is too easy and destitute of exertion. They are passive recipients rather than earnest laborers. Their minds are crowded with a rude assemblage of ideas and facts, which their memory has skimmed from history, botany, and an *ology* or two. Such is not our idea of education, either for males or females. It should be such as will make them thinkers; as will enable them to know their mental power, and, at any time, and anywhere, to use it independently and efficiently. It is of comparatively little consequence that the head be filled with knowledge during the school period. It is of much more importance that the intellect be trained to work, and work aright; and there need be no fear, if this be faithfully done, but that such a mind, having found a delight in intellectual exercise, will, when it has left the school-room, during all after life, ever rejoice to go forth and gather knowledge for itself. While the one who has endured the monotonous stuffing process for the prescribed period, heartily sickened, rejoices when the hour for deliverance comes, and learning and acquiring henceforth wear no other aspect than that of drudgery.

That the position of woman may be elevated, and she fitted for her great duties, it is indispensable that she be differently educated. It seems as if further discussion cannot be necessary to make it evident to all, that her high vocation demands of her more intellectual character than she has hitherto had. She must have it, if she is to meet those solemn responsibilities which God and man have devolved upon her. She cannot otherwise fulfil her noble mission. *It is not possible.* This character, with the other sex, is the fruit of rigidly severe mental discipline, and of that alone. Woman must secure the same end by the same means. If it be deemed necessary that boys that are to be men should pursue a thorough course in "Latin, Greek, and mathematics," so must girls that are to be women. The whole course of study, then, for females must be greatly modified. Diversion and pastime must cease to be their occupation for years — their best years. Their business must be, to grapple sturdily and earnestly with toilsome study — with such study as will make them think, reflect, reason, judge. Whatever it be that accomplishes this end, whether Chinese, Choctaw, or fluxions; whether it be any thing that will be needed and used in practical life or not, it matters comparatively little.

The true end of all education we claim to be, *to discipline the powers of the intellect; to give us the mastery of our own minds;* and whatever course of study best contributes to this result should be adopted. We believe that no other so well answers this purpose as the study of the ancient classics, and of the

higher mathematics. The former exercise all the powers of the soul; they fix the attention, tax the ingenuity to unravel complexities, to discover relations, and harmonize apparent differences; they refine the judgment and taste. Their certain tendency is, to give to mind both strength and beauty. Mathematics are of no less importance. They subdue all aimless roaming — all vagrancy of mind; concentrate thought, give an earnest activity to every faculty, and compel every power and energy to a strong grapple with difficulty, giving a complete mastery of mind and will. Such an education builds character. *Such an education woman must have.* Why not? Will you demand that the tailor who cuts your coat shall be competently educated for his task, and will you forbid woman, who is to fashion immortal mind, to be prepared for her great work? Or is it to be expected that nature's laws shall be reversed here, and that imbecility shall impart vigor — that weakness shall give strength? How is it to be accounted for — while there is so just a solicitude respecting the education of the young "lords of creation" — that there should be not only such an utter indifference in regard to the kind of education which they who are to mould the character of the "lords" receive, but that there should seem to be a pretty general hostility to giving them such an one as can alone develop their intellectual nature, and prepare them to become an ornament to society and a blessing to the world. Is it because of a fear that, if woman were elevated intellectually, she would become discontented with her sphere, and "usurp authority?" But ignorance alone is thus clamorous. The tendency of true learning is to true wisdom; and wisdom is satisfied with what is right. How much would man himself gain by the elevation of woman? Instead of being an agreeable sort of appendage to his household establishment, she would be prepared to share in his literary pursuits and enjoyments. How often, too, might he be served in those perplexities which he would keep from the world, by her well-disciplined judgment and matured mind — a mind trained to think. Does this prejudice against her proper education arise from a fear that she might become incapacitated for domestic duty? Is ignorance more efficient, then, in household life than intelligence? Can ignorance mend a stocking or make a pudding — and cannot intelligence? And is woman's fitness for social duties in direct proportion to her ignorance of the delights and grandeurs of knowledge? Or is it supposed that, if woman be educated, she will straightway become false to all the delicate instincts of her nature, and, at any time, abandon the care of a child for the elements of an eclipse?

But we strongly suspect we have not approached the true reason yet, but that it lies in a different direction. We suspect that these "lords of creation" consider themselves entitled, as

such, to a monopoly of knowledge — that they are a little jealous withal, and fear that, if the avenues to solid learning be made accessible to the "weaker vessels," they, themselves, will be crowded out, or, more probably, that they may be grievously mortified by finding themselves surpassed, "by a woman," in that which they feel to be excellent and noble. But we think we can safely assure these sensitive gentry that they need not be alarmed, as, in spite of all the encouragements and opportunities to the contrary, there will doubtless always be found a plenty of women as silly as themselves, and as little in love with learning.

If our views, thus far, be mainly correct, they lead us to one conclusion; namely, that romantic speculations and schemes must be postponed to a later period. At present, there seems to be, with females, no such period as youth — at least, none from choice. As soon as they cease to be children, their whole anxiety is to become women as soon as possible; thus robbing life of its most beautiful season. How preposterous would it appear for boys at sixteen to be arranging their matrimonial alliances. And why? Because common opinion and common sense alike assert that boys are not competent to the responsibilities of men; that they must have acquired some ripeness of judgment before they are fit to take a place among citizens, and make laws and establish households; that they must cease to be children before they can be fit to rear children. So must girls. They are not more precocious, neither are their responsibilities less, nor can they be prepared for them in a shorter time. Yet how short, were it not for the vulgar notions and edicts of society, would be the interval from babyhood to womanhood. We have contended that women, in order to be qualified for life, need a rigorous mental discipline. But this must occupy years: those years now devoted to the rounds of fashionable dissipation and coquettish adventures. Who does not believe that the great interests of the race would be promoted if public sentiment discouraged the idea of any earlier maturity among women than among men? thus allowing half a dozen more years than now for solid attainments in learning, for a wise discipline of the affections and intellect, for gathering those rich resources of rational enjoyment which shall be ever productive and fresh while life lasts; and not become insipid and be laid aside as soon as the giddy whirl of girlish gayety is over, leaving all after-life a waste, desolate blank?

We are in favor of "woman's rights" — of her right to whatever will be a real blessing to her, and render her a real blessing to society. We are in favor of her true elevation. But we can not sympathize with those who would elevate her to the ballot-box — who seem so anxious to see delicate woman edging her way among tobacco-grinders, bad-whiskey drinkers, and foul-

mouthed loafers, that crowd "town-meetings." Nor are we anxious for the time to come, when "office-seeking" women, on the political stump, gaped at by a thousand dirty mouths, shall be seen assailing each other with such weapons as — saith common fame — are found only in feminine armories. Masculine rivals can surely besmear each other bad enough. For the sake of a little clean humanity, we sincerely hope the time will never come when woman shall thus "appear in public on the stage," or shall be seen exercising the functions of hog-reeve or high sheriff.

But perhaps they do not covet and will not accept such offices as may require them to execute the rigor of the law on vicious quadrupeds or bad bipeds. But if they are to select such posts of honor as please their taste, leaving to us what they do not want, and will not take, will not such a constitution of society be quite as unpalatable an inequality as the present? There is much involved in this question that savors of the ludicrous, absurd, unnatural, and impossible. But we cannot stop to discuss the subject at length. That it is worth a passing notice, our readers will perceive, by examining the reports of recent conventions of women, that have been held to discuss the whole question of "Woman's Rights;" conventions large in numbers and composed of the most intelligent, influential, and best women in our land. See also the position of a Massachusetts candidate for Congress, as recently announced. But it is our conviction that these demonstrations will be utterly fruitless. We know that common sense is sufficiently uncommon. But we believe there is enough of it for present official incumbents and incumbrances to feel a measure of security. And we have faith in the permanency of the present general features of society, not only because of the general common sense, but because we believe such to be the distinct ordinance of God; that He has assigned to woman a more honorable sphere than that of politics. She need not be concerned about "legislation." Let her diffuse the right influence in the family circle, inspire the right impulses in childhood, fashion aright the character she builds, and she will inevitably legislate more efficiently than she ever could in legislature or senate. *Home is the nursery of statesmen.*

We briefly recapitulate: If there is to be any great educational reform, it must begin in New England. For she has taken the lead hitherto, and the world expects her to do so now. Woman should be better educated, because it is her *right*. It is not just that we provide for one sex an education that gives them worth of character, fits them for society, for rational happiness, and for all the noble purposes of our being, while we bestow upon the other a smattering of a few knowledges and the external gilding of a few accomplishments. She should be better educated; because of the responsible relation she sustains to individual and

national destiny. Woman rules the fireside — the fireside rules the world. She must have more intellectual power, in order to give a corresponding impress to others. This, with the other sex, is the result of patient and protracted liberal study. So must it be with her. Contrast the superficial, partial education of woman with that of man. Yet her responsibilities are equally momentous, and demand as much of that sound mental discipline which is the result of laborious mental training. For she will give mental as well as moral character of some kind to childhood — consequently to manhood. And, that she may give one worth having, she must possess it herself.

HOW SHALL PARENTS AND CHILDREN BE MADE TO FEEL AN INTEREST IN POPULAR EDUCATION?

To every true friend of republicanism, the subject of popular education is one of momentous interest. It constitutes the only sure basis on which his favorite institutions and cherished principles can find a secure and permanent establishment. Without the free and general dissemination of knowledge, and the extensive cultivation of those moral sentiments and feelings for which a sound and enlightened system of public instruction will provide, true liberty and genuine republicanism can not long exist. Hence, it becomes every one who has any desire to see the continued and increased prosperity of the religious, civil, and literary privileges with which our country is now blessed, to inquire what can be done to aid in their perpetuation and improvement.

The business of education is of a tri-party nature, and its truly healthful and wise advancement can only be secured by the heartfelt and sincere interest and judicious efforts of all concerned. Teachers, parents, and pupils are the joint partners in the work, and, while something may be done by each party, individually, nothing short of the united, harmonious, and cheerful coöperation of all can secure the richest and fullest blessings which the object under consideration is calculated to impart.

It will be our design, in this communication, to designate and consider some of the means of awakening an interest on the part of parents and pupils, in the great cause of popular education.

I. *Teachers must be well qualified, and possessed of hearts truly alive to the duties and responsibilities of their vocation.*

Unless teachers possess the requisite literary and moral qualifications, together with a well-disciplined faculty of imparting

instruction to others, it will be in vain to attempt to awaken and continue an active and salutary interest on the part of parents and pupils. If they who assume the duties of the teacher's office are in any way incompetent, or indifferent in their feelings, that incompetency or that indifference will surely be felt by those with whom and for whom they labor. The teacher is, or should be, the fountain from whose resources the pupils may obtain their supplies; and, if these supplies are insufficient in quantity, or impure in quality, the recipients will, most certainly, suffer therefrom.

But it is not enough that an instructor possess the requisite literary qualifications. All-important as these are, they by no means constitute all that is important. He must have some just sense of the vastness of the work he is called to perform — a work which will be felt in all coming time, and in the ages of eternity. As he meets his pupils, from day to day, he must not only endeavor to supply their minds from his own well-stored mind, but he must, at all times, furnish them the benefit of a good example. Kind, gentle, affectionate, firm, he must in all particulars, and, on all occasions, give the clearest evidence that he is a man — a man possessed of truly manly feelings and manly motives — a man with a heart alive to their interests, and ever ready to administer to their wants, and promote their true happiness. But how shall he do this?

1. *By manifesting an intelligent and active interest in all the studies of the school-room.*

Many of the exercises of the school-room are, in themselves, of a monotonous and uninteresting character, and, after all that has been said in reference to the importance of making them simple and easy, it is, nevertheless, true that a good education can not be acquired without much patient and laborious application on the part of the pupils. The teacher may do much to aid and cheer them, and thus render their task more interesting, but he cannot perform their work for them. He should endeavor, constantly, to impress them with a just sense of the greatness of the work to be accomplished, and of the intrinsic value of the object to be attained. He should aim to inspire them with confidence in their own abilities, and encourage them to persevere cheerfully in the pursuit of knowledge, and lead them to feel that the purest happiness will come from surmounting the greatest difficulties. By presenting to their minds, as clearly as may be, the goal to be reached, and the value of the prize to be won, he may do much to incite them on with vigor and zeal in the race before them. But aside from this, he may do much to make the dullest exercises inviting, and throw a cheerful interest around recitations of themselves monotonous and void of interest. By judicious explanations and well-selected anecdotes, he may do much

to animate and enliven the heart of the otherwise dispirited pupil, and lead him to press on with a hopeful, buoyant, and happy spirit.

2. *By making the school-room cheerful and attractive, the teacher may do much to interest the pupils.*

It is for the teacher, mainly, to determine what kind of atmosphere shall pervade the school-room. It will, indeed, be precisely what he shall decide to make it. If he enters school with a gloomy or morose countenance, and, while in it, indulges in feelings of petulance, or manifests a discontented, captious, or capricious spirit, his pupils will surely be restless, fretful, and troublesome. But, on the other hand, if he wears a cheerful countenance, and exhibits a patient, mild, and happy frame of mind, with a corresponding kindness in his tone, expression, and movements, he will do much to make the school-room pleasant, and the pupils contented and happy. We would, therefore, urge upon the teacher the importance of cultivating and exhibiting all those kindly feelings and traits of the heart which prove a rich adornment to the whole life and character, rendering their possessor a more agreeable companion, and a more useful citizen. He should always strive so to present himself before them in every act, word, and expression as to prove a worthy pattern for imitation, ever remembering that "as is the teacher so will be the pupils."

3. *By promoting a healthy moral tone among his pupils, the teacher will create an interest in school duties.*

To live wisely and well, and possess a happy and cheerful disposition, one should have some just appreciation of life's great end, with a strong desire to rightly perform all life's duties, and submissively to bear its trials. Hence the teacher should make it a prominent point to impress upon his pupils the vastness of the object for which they live. He should bring before their minds, as distinctly and forcibly as may be, the nature of their relation to each other, to the community, and to their Creator, and hold up to their view the duties and responsibilities resting upon every citizen. He must do what he can to cause them to feel that true goodness and true happiness are inseparable; and that the more they strive to perform faithfully every duty, as pupils, the more they do to promote the good of their companions, parents, and all with whom they may in any way be associated, the greater will be their own true happiness and usefulness. He should, by precept and by example, lead them to love and regard truth and honesty, and cherish and cultivate every moral and kindly feeling of the heart, and to exercise that pleasant and courteous deportment which will make them more agreeable and useful in every relation of life. Indeed, that teacher who succeeds in establishing a sound moral tone among his pupils will find no difficulty in securing the best and strongest coöperation of parents and pupils.

4. *By manifesting a judicious interest in the innocent recreations of his pupils, and by exhibiting a true sympathy with them in all their trials, the teacher may enlist their feelings in favor of school duties.*

The mind is ever active, and, in the period of youth, when life's cares, anxieties, and duties are few, it most readily engages in the amusements of childhood. With a peculiar buoyancy of spirit do the young participate in youth's sports, and it becomes those who have the oversight of them, whether as parents or teachers, to do what they can to modify and control what it would be equally impolitic and impossible to prevent. Let them aim to cultivate in children a taste for those recreations which are not only innocent in themselves, but harmless in their tendency. It is too often the case that adults express no interest in boyhood's sports, and speak of them as purely mischievous and annoying. If, however, a teacher would gain the affections and secure the interest of his pupils, he should not, with repulsive and forbidding looks, pass by their amusements. He should not forget that he was once young, and engaged with earnest delight in the same merry games which now so fully engross the passing hour of his pupils' release from the duties of the school-room. Rather should he gaze with a smiling countenance and an approving expression, and thus give evidence that he takes pleasure in all their rational enjoyments. He may do, and should do, what he can to check an inordinate desire for amusements, and also discountenance those which are, in any degree, immoral or hurtful in their tendencies. In relation to these, as in reference to their school duties, let him give assurance that he is their true friend,— ever willing and ready to aid them in their toils, smile upon them in their happy and joyous hours, and sympathize with them in all their trials and difficulties. He will thus gain an influence over them by which he may easily interest them in the exercises of the school-room, and by which, also, his own labors for them will prove much more efficacious, salutary, and pleasant.

We have thus far spoken of the teacher in relation to awakening an interest on the part of his pupils, and now propose to designate one or two particulars in which he may awaken parental interest and secure parental coöperation. In passing, however, we may observe, that whatever tends to interest the children will, most surely, have a favorable influence upon the parents; and we may, indeed, say it is impossible to obtain a right feeling on the part of pupils without securing a corresponding feeling on the part of the parents. It is equally true, that whatever may incite the parents to judicious feeling and right action will surely cause a better state of feeling with the pupils. Hence, whatever may be suggested as promotive of the interest of either party will

be, in a certain sense, beneficial to all concerned. Every true, faithful, and devoted instructor will, on taking charge of a school, ask himself, "*What can I do to promote a right feeling and secure the needed coöperation of the parents of my pupils?*" We answer: —

1. *Invite them to meet you, on some evening, in the school-room, for the purpose of considering some of the mutual duties growing out of your relation to them.*

It is very desirable that the teacher embrace an early opportunity to make known to those among whom he is called to labor his views, feelings, and plans. By doing so, most of the difficulties and wrong feelings which often exist in school districts will be prevented. Indeed, nearly every difficulty could be avoided or amicably settled if the parties concerned knew each other's wishes, motives, and views. The most ready and convenient way for the teacher to gain access to the parents is that just designated. A little effort will secure a general gathering of the parents, and afford an opportunity for many valuable suggestions. It will enable the teacher to speak familiarly and plainly of his sphere of labors, the nature of his duties, and his need of parental aid and sympathy. He may call their attention, as clearly and earnestly as may be, to the importance of regular and seasonable attendance, and, if possible, lead them to see and feel, that no pupil can excel in scholarship, or make much progress, who is often absent from his class. He may do some thing, if devoted to his vocation, to convince his patrons that he desires to labor with them, as well as for them, in the great work of training their children for usefulness, respectability, and happiness,— a work whose most successful prosecution calls for union of purpose and action on the part of parents and teachers,— and as "a house divided against itself can not stand," so will discord between parents and teachers prove the ruin of a school. He should solicit their earnest and constant coöperation in all his efforts, not only to form studious and orderly habits at school, but also, in all his attempts, to promote obedience, kindliness of feeling, and true goodness. An hour judiciously occupied in the free and plain consideration of school-room duties, and of the various particulars in which parents may render the teacher most essential aid, cannot fail of producing results truly gratifying and beneficial. By such a course, most parents will be induced to reflect, and act with new interest and efficiency.

2. *By visiting parents at their home you may do much to promote their interest in behalf of your efforts.*

That teacher who would discipline and instruct his pupils most successfully and efficiently should know much of individual character, condition, and peculiarities. As no two pupils are constituted precisely alike, or similarly situated in reference to

their home relations and home influences, so no uniform mode of discipline and incitement will produce uniform and similar results with different pupils. Hence the importance of a clear knowledge of individual temperaments, and of the peculiar home and other influences that bear upon each pupil; — and in no way can the teacher so well acquire this knowledge as by calling upon the parents. A few minutes of conversation and observation at the fireside will afford him an amount of information which will prove highly serviceable, and, at the same time, awaken an interest in both parents and pupils. But, that the results of such visits may prove most salutary to all parties, the teacher should communicate freely and frankly in reference to the deportment and progress of the children at school. If they are regular and constant in their attendance, diligent and orderly in their habits, and correct in their recitations, it should be so stated, both for their credit and encouragement. But if they are irregular and unseasonable in their attendance, careless and disobedient in their habits, and idle or uninterested in their studies, it should be made known without reserve. The truth, spoken honestly and kindly, will do good, and when pupils find that frequent interviews take place between their parents and teacher, which are employed in the discussion of their conduct, habits, and progress, they will, in most cases, be incited to greater care and diligence, in order that a good report may always be made to parents and friends.

3. *By inviting parents to make occasional visits to the school, you may promote the interests of all.*

A little effort on the part of the teacher will induce the parents to call at the school-room for the purpose of listening to the recitations and witnessing the regular exercises of the pupils. Such calls will cheer and stimulate the pupils encourage the instructor, and interest those who make the calls. When scholars feel that some of the parents may be present to listen to their recitations, they will be prompted to study more diligently, that they may have no occasion for shame when called upon to exhibit the fruits of their labor. Indeed, no course can be adopted which will exert an influence so salutary and efficient upon all parties, — at once awakening, as it will, new interest, and imparting new information in relation to school and school duties.

It may be said that the positions we have taken will impose too great a burden upon the teacher. It is true that the work is great and the burden heavy. But we assume that the teacher must take the lead in the whole business, because his very occupation causes him to see and feel the true state of affairs more clearly than any others can do. If parents and children are indifferent, or entertain erroneous views and feelings, the teacher must labor to interest and enlighten them. To complain of their indifference or neglect will do no good, and those teachers who

are constantly complaining of the apathy or opposition of parents are only doing that which will tend to alienate feelings and "make bad matters worse." The wise, faithful, and judicious teacher, will endeavor to ascertain the true condition of affairs, and, while he makes the best of existing circumstances, he will strive, earnestly and constantly, to remove existing evils, mitigate what cannot be wholly avoided, and, in every way, endeavor to promote the highest good of parents and pupils; ever feeling that the greater the difficulties the more need there is of patient and persevering labor. If time and strength fail of his accomplishing *all* that we have suggested, let him aim at a near approximation, and, in the conscientious discharge of all incumbent duties, he will do much good and secure a rich and never-failing reward. "Let us not be weary of well-doing; for in due season we shall reap, if we faint not." CAROLUS.

AN ARTICLE.

"*But, sir, the article I must have; — my Number isn't full; — you promised it! — I must have it!*"

My dear fellow, I really like you above all schoolmasters who have lifted up command upon me; and, were it not so, this importunity might occasion a reply which would completely convince you that the fear of the schoolmaster is not until now before my eyes. Even mercy, I believe, has some respect to the good-nature of its objects. Speaking of *command*, I cannot help thinking that the highest order of authority which ever enters a school-room is that which flows from a thoroughly *self-commanded personal character*. And there's some philosophy in this opinion. You know, dear Curtius, that it is a great law in spiritual science, that the action and manifestation of any mode of spirit directly beget their like in persons who come within their influence.

Mirth moves to mirth, fear spreads fear, anger kindles anger, courage in the leader rouses valor in the soldier, right inspires integrity; and so through the circle of the passions,— the forms of spirit. As a rule, passion begets its fellow-passion. Now, then, by the same law, the spirit best self-governed, most skilfully self-ruled, will most readily beget the sympathies of subjection in those within its influence; in other words, *he who best keeps school in his own spirit will best govern the spirits put in his care*.

A man's power of self-subjection is the measure of his executive subjection on others. The acutely discerning rogue, of digital age, studies the teacher for his first lesson, and the real school-room character of the teacher is the first lesson learned. It

comes before "abs," and "ba-ker," in his list of studies. The tone, the footfall, the rising up and sitting down, promises and *performances*, threats and executions, are the *primer*, or part first, in the teacher — the living text-book. The real spirit in each of these things is his own inherent self-rule. That rare grammar-of-life master, Solomon, precisely describes it: "He that hath no rule over his own spirit — a city — broken down — without walls." And that great master of the passions humbly follows with —

> "He who the sword of heaven will bear,
> Should be as holy, as severe;
> *Pattern in himself to know,*
> Grace to stand, and virtue go."

This "law of commandment" in us makes a reason for the great worth of true religion — the religion of repentance and faith, to an instructor. It is to him a divinely furnished power of self-government; a spiritual self-rule, given by the Holy Spirit.

"*But, my dear sir, the article! the article I want. This talk about government will make me too late for the types!*"

You chide kindly, my friend. I will betake myself shortly to the claim; only let me say a word or two about that "TOO LATE."

It is the miserable foible of most of us, to be ever treading on the heels of our duties,— plucking at the skirts of our engagements, so we may just manage to catch them before completely fled. You smile, sir, and I know it means to say, "*The Article.*" It was bargained for, indeed, in the spring-time of your editorial anxieties, but — don't be alarmed — I must stop to preach a lay sermon on PROMPTNESS, just here, as you have mentioned the subject.

Promptness means doing what we ought to do, being where we ought to be, at the point of time fixed by mutual agreement, or fixed by the nature of the engagement.

Like you the exegesis?

1. *Every duty connects with some moment of time.*

God, who made moments, made duties also, and set one in correspondence with the other; and so there are as many duties as moments; or as much duty as time in a person's lifetime.

Divine wisdom, in fashioning our condition, did not leave huge gaps, and void places, to show we had nothing to do, and no time to do it in. If a moment — an hour — a day comes, we may know it is a kind of chrysalis, and, if we would unfold it, a beautiful duty, that would adorn our whole existence, would come forth; but, if not opened, the duty dies — perishes forever.

2. *No duty is done rightly, if not done at the moment that calls for it.*

For, if every duty connects with a moment, it does so for some reason laid in the relations of that moment to other moments.

The duty may wholly depend on the moment for its existence as a duty. Neglecting the moment destroys the duty.

But can't we put it off till the next moment — or hour, or day? Why, no, indeed; for, if they ever come to you, they will bring just as much duty as their backs can bear, all their own; and if you and I try to tumble today's business through the alley of midnight — poor tomorrow! what in the world can tomorrow do with all its own business, and today's beside?

It's a cruelty to think of it.

Each duty has its own time, and is never truly done, except *in its own time.*

"*Well; when will you begin the article?*"

[Hush! the sermon isn't done.]

3. *Promptness is an essential element of morality.*

For, as promptness is doing things at the right moments, and as moments are other names for duties, and as doing duty is morality, it follows that he who fails in promptness fails also in morality. In other words, the scholar, or the teacher, does himself a moral injury every time he is one minute too late. A promise is thereby broken; — there is a fissure in his integrity, sixty seconds wide. If you engage with a school, as preceptor or pupil, you engage to the conditions in the matter of time, as in all or any other part of the connection. Have we any more right to violate a pledge on *time* than a pledge on money?

INFERENCES. — "*Pray, sir*"——

Promptness is a moral duty.

"*Will your article, then, be a moral article?*"

If a man cares to keep his morals pure, he will be very careful to keep his engagements promptly. Punctuality is a kind of *salt*, which preserves love, confidence, truth, and personal character.

"I wish, then, you would come and sprinkle a handful or so on my school;" (and, may-be, a little would'nt hurt the master.) But, attention!

4. *If we are faulty in the first moral duty of a station, we can not be trusted in any other.*

Who ever saw a man he could trust with pounds who habitually pilfered pence?

EXHORTATION.—Remember life is made of moments; that moments are messengers bringing duties, and, unless the duties of moments are done, life is lost.

> "How sour sweet music is
> When *time is broke*, and no proportion kept!
> *So is it in the music of our lives.*"

"*Now, seriously, I must insist upon your beginning the Article, or* ——"

Ah, "*seriously!*" I am glad to hear that word, and from a schoolmaster. It is a good token. I greatly love seriousness in

its season. It is the spirit's sweet twilight — the star-time of our mingled life. There is a rich serenity in a serious face, which always pulls my heart toward it. It is an outer token of thought — of working feeling; one feels sure, on seeing it, *there is something going on within.*

When I see you, my dear Curtius, and others of my very favorite friends of like occupation, *serious*, I feel more trustful, friendly-like about the heart towards them. There is *truth* in a serious face. We trust truth. There is dignity in it. We revere dignity. There is sincerity in it; and how priceless is sincerity to a sincere heart!

A flippant, frivolous, trifling, self-enamored face is a suggestion of danger to me. There is either a heart just like it, behind the face, or else that is an affected countenance, to cover up the greater abomination — a mean, treacherous, malicious spirit.

That man who mingled the last cup of bitter memories for me carries on his face a sort of zany-like leer, which always makes me think of the wood-cut of Apollyon fighting Christian, in my grandmother's edition of Bunyan's "Pilgrim."

There is something very touching to a child's heart in a serious countenance, a serious tone and manner. It wins him. The finest sensibilities of a child's nature are touched, and they flow toward such a teacher. I don't mean the cold, alabaster face which, among a company of little children, is like an icicle on a bed of violets — but that sweetly-beaming face, where all the passions seem to lie tamed and harmless, but ready, at proper bidding, to rouse and rage like maddened thunderbolts. It is a singular truth in psychology, but an all-evident one, that the most terribly efficient passion has mingled with it the gentlest, sweetest tenderness known to men. It is not such passion without it.

Who ever saw a teacher, *incapable* of seriousness, truly loved by pupils?

"*My good sir, you cannot be aware how much is depending on the appearance of this 'Teacher.' If the articles are not begun even*" ——

Ah, yes! *How much depending!* That is, dear Curtius, a momentous suggestion — *depending on the Teacher.* It is an old phrase, trotted to death years ago, by conventions, associations, and institutes, but, after all, I confess to the weakness of reverent and solemn considerations, when the teacher is before me. Oh, what a loom for life — young life — is the school; and what a shuttle is in the teacher's hand! What a weaving of those threads, beginning in time — ending in eternity!

His tones, his cadences, his countenance, are all daguerreotyped upon tens, fifties, or hundreds of little sunny spirits, and, though taken in miniature, they really become the patterns for life to them; reproduced in countless imitations. His spirit, his

temper, his characteristics, ay, his very soul, are in a sense mingling with the young, lovely, immortal beings around him. Oh, if we had some spiritual microscope by which we might analyze mortal acts, could we not find, as *nuclei*, in the doings of the *fortieth* year of the men and the women around us, the notions and the impulses gotten from the teacher in the *fourth* year? Yes, teacher! thou livest an hundred separate lives. Robert Pollok sung of the goodly patriarch: —

"He in his children lived a second life;"

But I would sing of you, —

Ye in your pupils live — *how many lives!*

Much depending! Busby spoke of ruling the nation through his boys. It was more than an epigram. His ruling at Westminster, in its principles and modes, went, in time, wherever England's drum-beat woke the morn.

It should be a sweet consolation, in the weariness of your work, that it is all, more or less, *to be reproduced in character;* in new form, indeed, but may-be better than in yourself. Your words, impulses, convictions, ay, your character itself, are parts of the spiritual atmospheric nutriment that that most delicate plant — the immortal mind — in your care, imbibes and embodies into its rising stature and fruitful branches. True it is a quiet, unshowy work. I have heard some lament the service as unfruitful in visible honors; as forgotten in the heraldry of fame. But such feelings do not flow from meditations on the glorious spiritual scope and bearings of the toil.

Noiseless is the sunbeam's salutation when it touches the diamond; but it kindles a radiance strong enough to traverse furlongs, and be a sparkling beauty everywhere. So thy smile, sent to the little child's deep eye, may stir impulses whose radiance shall adorn the ages in the depths of eternity! O, then, consider your exalted mission! Through eternity the kind word, the just rebuke, given today, shall keep its place in a train of influences enlarging as eternity unfolds. The fruit of your toil, I know, is slow in ripening; but it is imperishable in nature.

It is too painful to think of a false, unprincipled, *immoral* teacher. The possibility shocks us. What a companionship of woes must such an educator find thronging him in the world of eternal consequences! — Such exaltation as this sphere opens to the true-hearted, fit teacher, such retribution will it bring upon the false, the corrupt partaker in them.

[*The Editor could wait no longer.*] W.

THE COMMON LOT.

Once, in the flight of ages past,
There lived a man; and who was he?
Mortal! howe'er thy lot be cast,
That man resembled thee.

Unknown the region of his birth,
The land in which he died unknown:
His name has perished from the earth!
This truth survives alone: —

That joy and grief, and hope and fear,
Alternate triumphed in his breast;
His bliss, and, no — a smile, a tear!
— Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffered — but his pangs are o'er;
Enjoyed — but his delights are fled;
Had friends — his friends are now no more;
And foes — his foes are dead.

He loved — but whom he loved the grave
Hath lost, in its unconscious womb;
O, she was fair! but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen,
Encountered all that troubles thee:
He was whatever thou hast been;
He is — what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life, and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye,
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins, since the world began,
Of him afford no other trace
Than this — there lived a man!

James Montgomery.

REVISION OF OUR SCHOOL SYSTEM.

THE subject of a change in the mode of accomplishing the great work of educating the people is, perhaps, the most important that now engages the minds of the Educators of our State. We are among those who deem such a change essential to the highest success. Not that we would lay Vandal hands upon the old system, and entirely overturn it. We have only this desire — to make it more effective. We would put in improved machinery to do the same work in kind, but more in amount, and better in quality.

We all agree that our Free Schools are the glory of New England; we desire to make them *more free*. It was a noble work to establish such schools at such a time, the work of God's noblest men — our Puritan fathers. We reverence those men and their institutions. To tell their foibles in Gath, to ridicule imperfections found in things which they formed in piety, nurtured by toil and prayer, and consecrated with a holy faith, is no practice of ours. We know not whether most to pity or to despise those who can do it.

But we know that our fathers wrote no *taboo* on the things they made; that they were the last to claim perfection for these or for themselves; that they knew that they had not already attained. They committed their works to us, bidding us do as they had done — seek for Truth — and when and where we found it, they bade us take it, and keep it with all diligence. Luther and Calvin, and the heavenly-tempered Robinson, while they contended earnestly for the faith which was in them, expected that much more light would be revealed to men after they were passed away.

We make these remarks because we hear it objected, in certain quarters, to "*meddling*" with our present School System; that "boys have no business to put hands upon the system which our fathers made two hundred years ago!" We know that such a feeling as this is one of the greatest obstacles among us to any improvement. "Our fathers did so," or "thus it was said by them of old time," is reason enough to satisfy most; and the senseless logic of this current objection to any new thing, — the obstinate adherence to the maxim in spite of argument or common sense, has provoked many an honest, intelligent, independent, zealous man to a course of headlong madness. We are still suffering, even in Massachusetts, in the nineteenth century, from the influence of that old papal dogma, — the sacredness of tradition and relics, — the infallibility of the ancients.

But we are among those who believe that those children best honor the memory of their fathers who gratefully receive their

patrimony, and carefully improve upon it; that those servants are best serving their Lord who put out his money to usury, and not those who bury it in the earth. Hence, we, a lineal descendant, come with a respect for the Pilgrims of two hundred years ago second to no son of theirs, and propose to improve the trust they have transmitted to us; we come, with a deep sense of obligation to those of the generation now passing away, who have done so much to elevate the Teacher's profession and render more efficient our School System, and suggest that more remains to be done, and that we, the Teachers, must do it. If we see not evils and and their remedy, who may? If we do nothing, who will do for us? To us comes the behest, with high authority — Watch for the interests of learning!

We come with a PLAN for improvement. With some diffidence and yet with some confidence we propose it to the Teachers and other friends of learning in the State. It is designed to be *suggestive;* we claim no perfection for it. We are not of those who fear lest wisdom die with us. We only ask examination, reflection, discussion.

We may be accused of presumption. In reply we would say, we like to have a mark when we fire. We hear fault-finding enough, — but few plans for remedy. Abstractions are well enough in their place; but, be it ever so rude, we want something visible, tangible before us, ere we can effect any thing. We do not love to see so much powder flashed in the pan, — so much wadding burned for nothing; so much smoke dispersing in thin air; so much shot scattered and no game taken because we *shoot at nothing in particular*.

Our plan may be called premature and impracticable. If so, it is no new objection. We would not ourselves urge the *immediate* adoption of all its features. We know that reforms must usually be gradually introduced; we would be temperate, cautious, very cautious, in action upon a subject so vast and important as that of public instruction. But we must aim high if we would reach high. We would ask for all we want, and get all we can. With more honesty than many tradesmen, we hope, we would ask a *high price*, because we expect to be "beat down." Yet we ask no more in this case than what we deem the real worth to be. — Ours, we claim, is an article not yet fully appreciated. Few yet believe that "Learning is better than money or clothes."

We beg, then, of Educators not to decline talking and writing much and earnestly about a better System, because society is not now ready for its full adoption. Let us "keep it before the people," as zealously as politicians do; let us ask all we want, with freedom and courage. We are of the people, and

for the people. They are of us; let them learn to be for us, for their own sakes.

Shall the Reformer *just keep up* with the times? No, he must go in advance, and by strong attractions bring the times up to him. "Public opinion is not ready" is a poor cry against urging on any thing that is right. Is it right, is the first question. If it be so, get public opinion ready, you who believe it! Make not a good scheme impracticable by whining supineness, cowardly shrinking, or by creating petty factions about petty differences among friends of the same great truth. Shall not Reformers write and speak boldly, honestly, candidly *what they think?* Errorists are bold, — bigotry never flinches, — ignorance is ceaseless in foolish gabble. Let not truth, and candor, and learning fear and quail, and refuse to lift up their voices. Especially let not the Teachers of Mankind refuse to "let their light shine."

Thus much by way of introduction. We will only add that we claim no entire originality except in our *combination* of the Plan. Perhaps this is as much as any one can claim. We trust the bearing of each part upon the whole, and reasons for the same, will occur to all who may think upon the subject. Objections will also occur. We offer no explanation, no argument now, — forestall no objection. It is but a skeleton at the best, — badly wired together, it may be. When we can, we mean to fix it over; and hope some day to see something like it with muscles and nerve and organs in perfect life and action.

Plan.—I. Schools.

1. The State, without interfering with Private Schools, shall render them unnecessary, by having a complete System for the education of all the people under its own control. These shall be as follows: —

2. Primary, Middle, and Grammar Schools, for every Town.

3. Scientific and Literary School for advanced studies, in every territory of a certain population.

4. A Teachers' Seminary and a Classical School for every County.

5. A University for Gentlemen, and a University for Ladies, in some central part of the State. Here the General Mechanics, the *Belles Lettres*, Classical, Mathematical Sciences, shall be carried to a complete theoretic and experimental course. Here shall be departments for complete courses of instruction in Agriculture, Commerce, Manufactures, and the Learned Professions.

6. All these schools shall have a course of study, uniform for each class, prescribed by the Central Board of Education. For

each, the State shall provide suitable Apparatus, Library, and other aids to instruction. Vacations and all the general arrangements shall be uniform in all schools of the same class.

II. Scholars.

1. Every child between 5 and 16 years shall be a regular attendant upon the Public School, unless the parent or guardian shall satisfy the Officers of Public Instruction that he is having facilities for instruction equivalent to those of the Public Schools.

2. Every member of any school, wilfully truant or disorderly, shall be subject to arrest, trial, and punishment, by the Police.

3. No scholar shall advance to a school of higher grade, until he has been thoroughly examined by the School Supervisor, and has obtained a certificate of proper literary attainments and unexceptionable moral character.

4. No person of idle or vicious habits, — no one of evident natural incompetency shall ever be admitted to any Teachers' Seminary, Classical School, or University, or retained there if once admitted. But the State shall make provision for the proper employment or reformation of all such persons.

5. No person of suitable qualifications, inclinations, and promise, shall be prevented from advancing in Schools of the higher grade, from inability to furnish himself with books, clothing, board, or other necessary expenses. With these the State may provide him, making him liable for their repayment upon certain conditions, within a certain time. And all who enter upon the course of instruction in the Universities, shall be liable to a certain *pro rata* tax, according to the income of their several vocations, after they have entered upon them; it being required that every citizen shall be able to show that he has a vocation.

III. Parents.

1. Parents and guardians shall be required to account to the Supervisors of Schools, or the Police, for all irregularities of their children in attending school.

2. They shall be required to visit the schools where their children or wards attend, at least a certain number of times each year.

IV. Teachers.

1. Teaching shall be recognized as one of the learned professions.

2. Every Teacher, applying for license to teach, shall show that he has thoroughly pursued a systematic, prescribed Course of Scientific and Literary study; and also a Professional Course or an equivalent. The Scientific and Literary Course may vary for different classes of schools; the professional course shall be

substantially the same for all. This last shall be, in part, pursued in the County Teachers' Seminaries, or in the Teachers' Department of the State University,— it being designed that these embrace all the advantages now proposed from Normal Schools and Teachers' Institutes, with a defined course of reading standard educational works superadded; and this course may be, in part, pursued, by reading under the direction of some experienced practical Teacher,—in witnessing and aiding him in his daily school duties.

3. Teachers' County Associations shall be constituted with powers to examine candidates for teaching who produce satisfactory testimonials, and to grant them a License. This License shall constitute them professional Teachers. Without this, they cannot be employed in Public Schools, or draw pay for services in any school. With this, they can teach anywhere, *in perpetuum*, without subjection to further examination. The License shall be signed by the President and Secretary of the Association, and countersigned by the County Supervisor.

V. Supervision.

1. There shall be a Central Board of Education for the State, composed of seven members, who shall be men of learning; and they shall be elected annually by the legislature, as now elected. They shall have a Secretary, who shall have been a practical Teacher, and who, with themselves, shall have like duties and powers as at present, with adaptations to this System. Of this Board, all the County Supervisors shall be *ex officio* members. The Universities shall be under its supervision.

2. There shall be a Supervisor to each County, elected by the legislature. He shall be a man of liberal learning, and have been a successful practical Teacher. He shall devote his whole time to the Educational interests of his County,— visiting schools, holding conventions, attending associations, corresponding with educators, collecting educational statistics. He shall be the Supervisor of the County Schools. The board of Supervisors shall meet the Central Board quarterly, and make report to them,— the substance of which shall be annually published to the people. The School-Books used in the County shall be determined by the Supervisor, in conjunction with a committee of six appointed annually by the Teachers' Association.

3. Every Town shall have at least one Supervisor, who shall be a man of education equivalent to a course in the Scientific and Literary School, and have been a practical Teacher for at least one whole year. He shall be nominated to the County Supervisor by the prudential committee, and by him to the Central Board, who may elect and commission him. He shall have the special supervision of town schools, and report his doings

quarterly to the County Supervisor. Annually, he shall publish a full report for circulation among the people; which report shall be approved by a majority of the Prudential Committee and the Head Masters of the Public Schools.

4. Every town shall have a Prudential Committee, elected annually by the people, of which the Town Supervisor shall be *ex officio* chairman. It shall be their duty to provide and contract with teachers, to build and furnish school-houses, and attend to all pecuniary matters pertaining to public instruction. They shall report annually to the towns,— an abstract of the same being sent to the State through Town and County Supervisors.

5. In case of any difficulty involving the dismissal or resignation of any Teacher, the Supervisor of the school shall assemble a mutual council of regular Teachers of the State, who shall hear the case and judge thereon. In case an issue mutually satisfactory is not had in council, the matter, with the evidence produced in council, shall be carried up to the Central Board, who shall always constitute the board of final appeal in such cases; and no Teacher shall be discharged, except by expiration of contract, without such proceedings. T.

THE TEACHER.

BEHOLD him there! day after day his task,
Pleasant, though toilsome, calls him forth to join
The little band around him. Hour by hour
His thoughts move on in one still channel — deep
And uniform. Year after year has wrought
Upon his lofty brow a fold of care;
And on his lip a smile, so half subdued,
Speaks of a spirit in which chastened hope
Has felt the damp'ning hand of *real life*,
And where the finger of stern discipline
Has moulded every limb.
Yet joy is seen
To light that tranquil eye, joy such as finds
Its essence in the heart. For it is he
Who feeds the hungry mind, who clothes the heart,
And with a robe of pure instruction seeks
To cover up its native nakedness.
'T is he who, from the fount of knowledge, fills
The thirsty soul, and leads it to the paths
Where virtue's sweet perfumes regale the heart.
And lives he unrewarded? Ask the years
When time shall cast the *future* from her wing,
To shed its light upon a fadeless world.
Ask then — and hear, as with a firmer step
The hoary man advances, hear how he
His bread has faithful on the waters cast,
And found it after many days! — *Mental Cultivator.*

SCHOOLMASTERS.

THE second sort of persons entrusted with the training up of youth are schoolmasters. I know not how it comes to pass that this honorable employment should find so little respect (as experience shows it does) from too many in the world. For there is no profession which has or can have a greater influence upon the public. Schoolmasters have a negative upon the peace and welfare of the kingdom. They are, indeed, the great depositaries and trustees of the peace of it; as having the growing hopes and fears of the nation in their hands. For generally subjects are and will be such as they breed them. I look upon an able, well-principled schoolmaster, as one of the most meritorious subjects in any prince's dominions; and every school, under such a master, as a seminary of loyalty and a nursery of allegiance.

Nay, I take schoolmasters to have a more powerful influence upon the spirits of men than preachers themselves. Forasmuch as they have to deal with younger and tenderer minds, and consequently have the advantage of making the first and deepest impressions upon them. It being seldom found that the pulpit mends what the school has marred; any more than a fault in the first concoction is ever corrected by the second.

But now, if their power is so great and their influence so strong, surely it concerns them to use it to the utmost for the benefit of their country. And, for this purpose, let them fix this as an eternal rule or principle in the instruction of youth: that care is to be had of their manners in the first place, and of their learning in the next. And here, as the foundation and groundwork of all morality, let youth be taught betimes to obey, and to know that the very relation between teacher and learner imports superiority and subjection. And, therefore, let masters be sure to inure young minds to an early awe and reverence of government, by making the first instance of it in themselves, and maintaining the authority of a master over them sacred and inviolable; still remembering, that none is or can be fit to be a teacher who understands not how to be a master.

And it were to be wished, I confess, that the studies of humanity might be carried on only by the ways of humanity: but unless youth were all made up of goodness and ingenuity, this is a felicity not to be hoped for. Therefore it is certain, that, in some cases, and with some natures, austerity must be used: there being too frequently such a mixture in the composition of youth, that, while the man is to be instructed, there is something of the brute also to be chastised. Yet, stripes and blows are the basest remedy, and scarce ever fit to be used but upon such as carry their brains in their backs; and have souls so dull and stupid as to serve for little else but to keep their bodies from putrefaction.— *South.*

DEATH.

[This Poem is supposed to have been the last, or among the last, of the lamented Nicoll's compositions.]

The dew is on the summer's greenest grass,
Through which the modest daisy blushing peeps;
The gentle wind, that like a ghost doth pass,
A waving shadow on the corn-field keeps;
But I, who love them all, shall never be
Again among the woods or on the moorland lea.

The sun shines sweetly — sweeter may it shine!
Blessed is the brightness of a summer day;
It cheers lone hearts; and why should I repine,
Although among green fields I cannot stray!
Woods! I have grown, since last I heard you wave,
Familiar with death, and neighbor to the grave!

These words have shaken mighty human souls —
Like a sepulchre's echo drear they sound —
E'en as the owl's wild whoop at midnight rolls
The ivied remnants of old ruins round.
Yet wherefore tremble? Can the soul decay?
Or that which thinks and feels in aught e'er fade away?

Are there not aspirations in each heart
After a better, brighter world than this?
Longings for beings nobler in each part —
Things more exalted — steeped in deeper bliss?
Who gave us these? What are they? Soul, in thee
The bud is budding now for immortality!

Death comes to take me where I long to be;
One pang, and bright blooms the immortal flower;
Death comes to lead me from mortality,
To lands which know not one unhappy hour;
I have a hope, a faith — from sorrow here
I'm led by death away — why should I start and fear?

If I have loved the forest and the field,
Can I not love them deeper, better there?
If all that Power hath made, to me doth yield
Something of good and beauty — something fair —
Freed from the grossness of mortality,
May I not love them all, and better all enjoy?

A change from wo to joy — from earth to heaven,
Death gives me this — it leads me calmly where
The souls, that long ago from mine were riven,
May meet again! Death answers many a prayer.
Bright Day, shine on! be glad: days brighter far
Are stretched before my eyes than those of mortals are!

Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple. Her confuting is the best and surest suppressing.—*Milton.*

ANACREONTIC — THE GRASSHOPPER.

Happy insect! what can be
In happiness compared to thee?
Fed with nourishment divine,
The dewy morning's gentle wine!
Nature waits upon thee still,
And thy verdant cup does fill;
'T is filled wherever thou dost tread;
Nature's self 's thy Ganymede.
Thou dost drink, and dance, and sing,
Happier than the happiest king!
All the fields which thou dost see,
All the plants belong to thee;
All that summer hours produce,
Fertile made with early juice.
Man for thee does sow and plough;
Farmer he, and landlord thou!
Thou dost innocently enjoy,
Nor does thy luxury destroy.
The shepherd gladly heareth thee,
More harmonious than he.
The country hinds with gladness hear,
Prophet of the ripened year!
Thee Phœbus loves, and does inspire;
Phœbus is himself thy sire.
To thee, of all things upon earth,
Life is no longer than thy mirth.
Happy insect! happy thou,
Dost neither age nor winter know.
But when thou'st drunk, and danced, and sung
Thy fill, the flowery leaves among,
(Voluptuous and wise withal,
Epicurean animal!)
Satiated with thy summer feast,
Thou retir'st to endless rest.

Cowley.

In behalf of the publishers, we offer a word of explanation respecting an oversight on their part.

On account of the illness of the editor of the last number, the 'copy' was not in the hands of the publishers till a very short time before it should have been issued. It was, necessarily, arranged for the press very hastily. It was not strange, therefore, that some mistake should have occurred. An editorial notice of Mr. Northend's valuable prize essay was inadvertently omitted. The proper designationfor his other excellent prize essay, found on page 172, has also, by some oversight, been left out. Mr. Northend, from a former editorial intercourse with the publishers, will not need to be assured that these omissions, on their part, are wholly unintentional. Occasionally, mistakes will naturally occur. It is only strange that they are so few, since the editors often reside at some distance from the publishers, and intercommunication is unavoidably imperfect.

We think the patrons of the Teacher have reason to congratulate themselves that the publication of their journal is in such good hands. The general promptness and the beautiful style with which it has been issued deserve much praise.

☞ A Report of the proceedings of the Bristol County Teachers' Association, which want of room compels us to omit in this Number, we hope to insert in the next.

THE

MASSACHUSETTS TEACHER.

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THE INFLUENCE OF CLASSICAL STUDIES UPON THE TEACHER.

There are various opinions, even among intelligent men, relating to the study of the ancient classics; but on this as on other subjects the decision generally turns upon a few significant questions. Will the study of a *dead* language qualify a man for business? May not the time be better employed upon more practical subjects? Would it not be well to learn *first* our *own* language? Without attempting a direct answer to these questions, it is proposed to offer some reasons why the teacher of the English language should be a classical scholar.

In every branch of instruction, the first requisite in the teacher is accurate scholarship. Does the study of the classics conduce to habits of accuracy? The study of language is the study of *thought*, in its most tangible and perfect expression; and the more perfect the representation is the more definite will be the ideas conveyed, and the more exact will be the mental processes by which these signs of thought are comprehended. The classical languages are doubtless the most perfect that have ever been written or spoken; they stand forth among the monuments of the past, the imperishable embodiment of the genius and culture of ages. It follows, therefore, that the study of these perfect forms of thought will mould the mind of the student to habits of the same exactness.

It is no objection to this study, that it strengthens the memory more perfectly than any other exercise; yet this is not the only, or the most important result. It begins with the memory of mere words; but every word becomes a living germ, implanting in the mind a new idea, or awakening a new relation of thought.

From the knowledge of words, the student proceeds to the construction and analysis of sentences and the more complicated forms of connected discourse, weighing carefully each word in itself, and in its associated relations, with every change and peculiarity of form and arrangement, until the thought of the author, so far as language has expressed it, is fully possessed. This constant balancing of the nice distinctions which constitute the perfection of the language, assigning to each its real and relative significance, is equally salutary as a means of accuracy and of discipline. The result of this process is scarcely less authoritative than a pure demonstration; the discipline of mind is much more perfect. In the one case, we advance by successive intuitions, excluding at each step every possibility of doubt until the conclusion is attained; in the other, we proceed by a more complicated course, involving at one view the perception of each part of the whole expression, and the whole expression of all the parts combined.

The Latin and Greek, in comparison with others, may be justly termed *the exact languages*, and the critical and thorough knowledge of them may claim a high rank among the exact sciences. The correspondence between words and ideas is more perfect than in any other forms of speech. No student has failed to notice this superiority over even the vigorous Saxon of our own tongue. The forms of words and the general structure of these languages, expressing with surprising exactness and beauty the ever varying shades of feeling and thought, indicate a stage of progress in refinement of taste and intellectual culture, altogether unrivalled and unapproached. The language we study becomes our model of thought. The character of the author and his modes of expression will reappear in the student. Hence the influence of the languages in question in producing all the distinguished scholars of more than twenty centuries. The works which have come down to us from the golden age of ancient literature, are the embodiment of all that was pure and worthy of transmission, in the mind and morals of successive generations. Their authors were the educators of the ages which they represent, nor have they yet lost their authority. The teachers of past generations have sat at their feet for lessons of wisdom, and the inspiration of their genius; and the teachers of the present should imbibe something of the same spirit. But the mantle of these high priests of the profession falls not unsolicited or undeserved upon any of their successors. The terms of discipleship are written in their own majestic language.

Correctness of thought and of speech is one of the essentials in a teacher's qualifications. It is not, indeed, the only requisite; but all others, without this, are worse than worthless. One may possess a rich fund of facts and anecdotes, and the power

to interest his class by eloquent displays of his own *learnedness*, and yet be radically deficient in the first principles of accurate scholarship. He may be a *splendid* teacher, and secure a temporary popularity, especially with those scholars who prefer to listen passively to the teacher's recitals rather than investigate and recite for themselves; but the results of such instruction will not abide the test of rigid scrutiny, nor satisfy the just demands of an intelligent community.

The tendency to shallowness is sufficiently strong; nor has it been very sensibly arrested by the theory, more or less prevalent, that the teacher may be thoroughly qualified for a particular department of instruction without any definite knowledge of collateral branches. A very salutary check to this evil, and the self-complacency always attendant, would be found in the critical study of the Greek and Latin languages. Here all mere generalities are out of place. The force of each word depending upon the most minute distinctions of form and position, nothing avails but careful and exact discrimination.

But the discipline thus attained is not the only reward. This exercise in learning a foreign language is the best preparation for the successful study of our own. We are not about to utter a word in depreciation of our strong and sensible vernacular; nor would we, on the other hand, forget its origin and history. It stands not isolated and alone, acknowledging no relationship; it is rather the resultant of several distinct forces; and not the least influential of these are the two under consideration. Hence it is that the habits of thought acquired in studying the classics, and the exact knowledge of foreign words, are so essential to a correct understanding of the English language; and it is for this reason, also, that the study of Etymology is so generally introduced as a regular exercise, in our best-conducted schools. A good beginning has been made, even if nothing more has been accomplished than to have turned the attention of teachers to the importance of this fundamental knowledge, and the proper methods of instruction. Some of the books on this subject have been found very convenient helps in teaching the analysis and composition of words, and especially in affording the pupil the means of learning the force of those elements of the language more obviously of foreign extraction. But the teacher should be in advance of his scholars; he should know more of his subject than they *can* learn from the common text-books; otherwise he has mistaken his calling, or at least has entered upon it altogether too soon. The several branches of even a common education have a natural and necessary connection; the boundaries of any one cannot be clearly defined without some acquaintance with the territories beyond. The teacher of common arithmetic should be master of the higher mathematics; he who would

teach the English language intelligently and thoroughly, must learn the power and use of its radical elements from original sources. The full force of many foreign words incorporated into our language and sanctioned by its standard authorities, no mere English scholar can either explain or understand. The more common prefixes and affixes, in their usual significations, may be readily learned; but there are roots and germs inwrought and imbedded in the very foundations of the language, which cannot be irradicated without destroying its flexibility and beauty; nor can any adequate idea of their power be acquired by superficial study. The spirit and charm of this wonderful Mosaic cannot be appreciated by an unpracticed eye; the dead must lie mingled with the living, in unseemly confusion, until, from lips touched with the true Promethean fire, they receive the breath of life. The classical allusions in the best-selected exercises of our reading-books, will not be understood by the common reader; they must be explained and illustrated by facts and principles, in the history of language, which are accessible only to the mature scholar. The interest of an exercise in reading, as well as the just expression of the thought it contains, may, and often must, depend upon a strict analysis of its more important words. Here, at least, it is not true, "that words are like leaves;" a discriminating *verbal* criticism is no mean attainment. Whether in reading or in any other branch of instruction, the knowledge of words is the teacher's power; it is the power by which his own ideas are to be communicated and impressed, and the thought of the pupil awakened into action. "A word fitly spoken, how good is it." It is the power which educates; but it is a rare endowment; "it cometh not by observation," in the usual sense of that word. No desultory efforts can attain it; it is the reward of severe and long-continued study.

But this, it is objected, is in most cases impracticable; and should it be granted, which by too many will not, that a classical education is desirable, it will be urged that a very few only either do or can, in any proper sense, acquire it; and that "a smattering of Latin" is as worthless to the teacher as superficial knowledge on any other subject. The justness of this last *insinuation* is freely admitted; but the objection, that the teacher cannot qualify himself to the utmost limit of the demand for his services, thoroughly and liberally, will find no sympathy with the friends of even the most *practical* education. It assumes that he who educates the mind, and in an important sense moulds the character of the community, requires less acumen and a less general culture than those who honor the learned professions, that the *educator* may be less learned and less competent than the *educated*. This position is false in theory and in fact; for the skill of the workman should be proportionate to the delicateness

of the material and the worth of the fabric to be wrought. It is false also in fact; for the most eminent teachers have been equally distinguished in other pursuits, while those who have failed in the other professions have won no laurels by turning pedagogue.

The best-educated man is the best fitted for any honorable calling; and, though a knowledge of the ancient languages does not constitute an education, no man is perfectly educated whose mind has not been disciplined and enriched by the refining influences of classical learning.

It will not be inferred from any thing said or omitted, that the more *popular* studies are overlooked or underrated; nor is it thought necessary to deny the salutary influence of the study of the natural sciences in order to show the utility of classical studies; each stands upon its own merits, and occupies separate ground. In their aims and results they differ widely, presenting few points of resemblance, and never to be compared or contrasted to the disparagement of either. The student of Nature may not speak lightly of that study which furnishes the nomenclature of his favorite science, and without which he could not render the result of his researches intelligible; nor may the classic scholar forget that some of the richest gems of thought in the ancient languages are mere delineations, perfect and beautiful indeed, of objects and phenomena in Nature. Both are necessary to a complete education, and it is a very contracted view which cannot embrace the one without excluding the other. If the one invites to a wider range of investigation, the other requires more minute and accurate thought; if the former reveals the facts of Nature, the latter awakens the power to perceive and appreciate them,—a power as essential to the teacher in his peculiar province, as to the student of any *other* branch of Natural History.

The best course of study for a teacher is that which will give him the most finished and consistent character as a *man;* and that, doubtless, is the regular, full College course. But with many this may be, and for the present must be, impracticable, and for such a shorter term of preparatory training must suffice. A three-years course, it has been supposed, is all that can be available by a large class of our profession. It will not follow, however, that the teacher must be shut up to the common routine of school studies, or limited by even the higher English branches. In this brief period, the Latin, which is most nearly related to our own, and — if only one foreign language can be acquired — the most useful, might be learned, or at least, well begun, without detriment to the student's progress in other departments; or, rather, it is believed, by those entitled to an opinion on this subject, that a more perfect English education

can be acquired, in three years, with one daily recitation in Latin, than could be attained in the same period devoted exclusively to English studies. This is, at best, a partial course; it is only a beginning, and the most perfect academic education is scarcely more. The foundations may be well laid, but the superstructure must be reared and perfected after the quietness of the study has been broken up by more active duties. The complete armor is yet to be forged; the teacher's education will be finished only when the work of educating is done. It will not be sufficient that he is well informed on subjects of general interest, or even that he keeps pace with the progress of improvement and discovery in the sciences; this he will not omit to do, if he would reach and retain even a respectable rank in his profession. But general knowledge, useful and essential as it may be, is not the highest acquisition, nor the most difficult to attain. The more common deficiency of teachers is, not so much a want of knowledge, as a lack of skill in applying it. Very much of what is called *tact* in teaching, consists in knowing when, and how, and how much, or rather *how little*, to communicate. The teacher who follows the pupil through the successive steps of his investigations, detecting his erroneous processes of thought, and revealing the dark points by the light of a stirring question, may easily conduct him to the true result in the conscious exercise of his own powers; and thus, helping him to help himself, he will give him a clearer insight into the subject, and do more toward his education by a single word, than by the most learned exposition or illustration. This method of instruction, by searching and suggestive questions, though of very ancient origin, is, nevertheless, the most efficient means of promoting thoroughness; yet no teacher can conduct a recitation in this manner without special preparation; and, after his subject has become familiar, the only preparation requisite is a discriminating mind, quickened and invigorated by habitual study, — by that study especially which most vividly recalls his earlier modes of thought, and reminds him of the obstacles met and overcome in the years of his pupilage. While conducting others through the same shifting scene of struggle and triumph, the classical scholar will often revert to this forming period. The memory of misdirected efforts, of the chaos of a dead language reduced to order and inspired with life, and the first faint glimmerings of light, irradiating and deepening into the glowing imagery of living thought, is still fresh and vivid; and he returns from the retrospect with new energy for higher effort. It is this power to give vivacity and freshness, as well as maturity of mind, which constitutes the superiority of this study; and the teacher, more than any other, needs this inspiring influence. His mode of communication must be always new, and bear the marks of life. "Only living

and present thought can enter other minds and quicken other thought." It often happens that the teacher's first efforts are most successful. He comes to his work imbued with an earnest spirit, which penetrates and pervades his pupils, and awakens in them the same enthusiasm. He is to them an abiding illustration of the principles which he endeavors to inculcate, a living example of what the true student *is*, and may become. But, after long familiarity with the duties of his vocation, he becomes formal and indifferent; and, worn out with the wearisome monotony, which, through indolence and self-confidence, he has failed to break up, he loses all power over himself and others, and falls into a pitiable circle of mere mechanical routine. Is there no remedy for this degenerating tendency? How may the teacher preserve his spiritual youth, and add to its sprightliness and ardor the perfection and fulness of a manly scholarship? There is but one answer: he must return to the original fountains. The same exercise which developed and disciplined his powers of thought is equally potent to renovate and preserve.

Those who have shone brightest and longest, either as teachers or as men, have been the most devoted students of the ancient classics, and have maintained a daily intercourse with the master spirits of the classic age. The teacher, whose tastes and character have been formed upon these models, will never relapse into an ignoble mediocrity, nor grow rigid and repulsive in professional peculiarities; but, by the generous promptings of an inner life, "above himself he will erect himself;" and, striving to ascend, will ascend in striving.

WHAT IS EDUCATION?

EDUCATION is nothing more nor less than training by duty done, for duty to be done. It is not development, irrespective of duty to be done, nor can it be compassed by any means but the doing of duty. Each step of proper training, save the first, is both an end and a means: an end, in respect to somewhat going before, and a means, in respect to somewhat coming after.

Education is training *ourselves* for duty. As every man must do his own duty, if it be ever done, so must every man *prepare* himself for it, if he is ever to be prepared. We can no more prepare by proxy, than we can be born and die by proxy. You may hold a light for another, but, if he would see any thing by it, he must evidently use his own eyes. You may present truth to another, but you cannot give him attention and apprehension. You cannot, in another's stead, and for his benefit, appropriate to his use a new fact, or a new increment of power. There can be no such transfusion. It would be merging and confounding our individuality. It would be transmigration of souls indeed.

HOME INFLUENCES.

"Our free schools are the glory of our land," says one. "They are the true republican defences," says another. "Maintain these and our free institutions are safe," says a third.

Good schools are not likely to be estimated too highly. Their influence on all the interests of society, by educating the youth and keeping the public mind awake to the subject of education, can hardly be overrated. Their condition affords also a very sure index to the state of the community in other respects, since those who make wise arrangements for the support of schools will probably exert good influence at home, and watch carefully all the influences to which their children are subject; and the town or neighborhood that makes good provision for the school, is not likely to neglect the other means of supporting religion, morals, and good government. But, if I mistake not, there are individuals who, through confidence in the schools, neglect more than they otherwise would the education of their children at home. The annual report extols the schools, the public declaimer bears them up on his inflated eloquence, till the citizen feels secure, and says to himself, "I pay taxes, and I cannot get time from my business to look after the schools or their effects on my children." It is very often said that less religious instruction is given at home since Sabbath schools have become common. We yield to our inertia as fast as our stimulants cease. We take the first excuse for a neglect of our duties, and need the truth kept before us, that the school is but one link in a system of means, of which the home influence is the first and greatest, and that the school is greatly dependent on the home for its success.

How easily are all the instructor's plans for teaching respect, obedience, and reverence carried into effect with children who have obeyed at home. How convenient it is to use the gentle, refined, and polite as a lever to elevate the rude and gross. How ineffectual are a teacher's efforts on a pupil who comes reluctant from a home where the tastes are low and the conversation on trifling subjects, compared with the results of the same efforts on those who have listened to such views of the importance of education that they think school is worth something; to such conversation on common things as to believe that learning is not all in books and recitations; who have the world opened before them by the natural history of what may be spread upon their table, by a knowledge of the manufacture of the articles daily before their eyes, the chemistry of the steaming tea-kettle and the tumbler of cold water on a warm day, by learning astronomy as they look upon an eclipse, and mineralogy by the wayside. How much more easily will those learn history, who have listened to

such discussion on national affairs as has given them some view of the plan and operation of government, to such conversation on passing events as has taught them something of the influences which work among nations, than those will to whom senate, representative, treaty, and confederacy are all new words; who have never heard of any committee except the man who hires the schoolmaster, of any minister except on Sunday,— and never doubted that he was plenipotentiary,— or of patent, except in the too much neglected washing machine. With what increased interest and reality is geography invested, as the child listens to an intelligent friend from beyond the sea or mountains. How much a short journey in the country will help a city girl to the elements of which to make true pictures from those descriptions of natural scenery which her books contain; and how much more intelligently will a country girl read of London after she has made even one visit to the chief city of her own state. How much more genius will that boy exhibit whose home is enlivened by such sallies of wit and humor as cultivate the imagination and quicken every faculty of the mind.

But it is said that all these things take time at home. Suppose they do. For what is the time given, if not to be spent in such works as these? But it does not take time. It uses the time for profit which many use for their own or their neighbor's injury. Why may not a child learn tropes at the dinner-table as well as from a book of rhetoric, especially when the instruction is likely to improve his father's digestion? There is time enough, while curiosity is awake from the sight of a rainbow, to teach much about refraction. Every mother looks at the stars enough to teach the constellations to the daughter by her side, and note the planetary changes from night to night. She may teach her much of plants and flowers before youth is passed. It takes not long, at the proper time, to teach how plants are nourished, to exhibit the curious joints of the leaves, show how they breathe, and explain the causes of decay.

If the older members of a family have even a tolerable degree of reading to enrich their conversation, the actors of the present time, and the great names of the past will grow familiar to those who listen. But if there were nothing learned, the relish for these employments which would be acquired would afterwards secure knowledge, and a taste would be formed whose restraining and guiding influence, gentle yet always active, would never cease to be felt —

> "Like a vase in which roses have once been distilled;
> You may break, you may ruin the vase if you will,
> But the scent of the roses will cling round it still."

With such influences and culture at home as we have hinted at, how different would the teacher's work be. With how much

more intelligence would his instructions be received, and how much more would be accomplished for the good of the pupils.

The home influence is the greatest of all influences; and, if this be defective, no other can repair the injury. Such is the Creator's plan. The home is the child's first and chief school, and only for auxiliary culture are other schools established. To educate to the best of their ability the children whom they have brought into the world is the duty of parents, a duty from which nothing can free them; and schools are sustained because parents can accomplish a part of the work better by bringing the children together and delegating so much of their authority as is necessary to accomplish the purpose of education.

To destitute children the state is parent, and governments in most cases nominally accept the trust. In obedience to the same principle, as well as for self-protection, why should not government extend the same care to all children who are so neglected by their parents as to indicate that they will become bad members of the society which the government was instituted to protect? In this way only does it seem to me that government can escape receiving bad members from abroad, and from rearing them in its own midst. Benevolence and self-defence require this.

Let us not so magnify the school as to disparage and forget the home. Is there not more reason *now* to talk and teach and preach about home influences than school influences? Are not the school duties now better performed than the home duties? Is not more effort made by teachers than by parents, according to the opportunities of each, to secure constant attendance, intellectual culture, habits of order and system, and correctness in the thousand little practices which are the basis of character? Go through the school districts, and are not the teachers better informed on all that relates to education than the average of those whose children they teach? It is my judgment that the teachers observe, read, and reflect very much more on all matters pertaining to education, in its most extended sense, than the majority of parents in the same communities. The teacher's occupation so keeps the subject before his mind that, if he has intellect and soul, he must think and feel. Others have parental and social obligations. He often has these and professional obligations besides. Still, I but repeat an old truth when I say that far more teachers fail in these things than in ability to explain the lessons of the school. To understand the Binominal Theorem requires far less reflection than to comprehend the statement that a child should be sent to school in season.

Let no teacher draw from these remarks an excuse for inactivity, or for diminishing his special or general preparation. He must be careful of his health, for "children have no sympathy with morbid affections of the liver and spleen."

"Long vigils
Must needs impair that promptitude of mind
And cheerfulness of spirit, which, in him
Who leads a multitude, is past all price."

Let him cultivate a habit of attention and power of mental control, so that he may be, according to the sentiment of Brougham, "a whole man to one thing at once." Let him have opinions, with reasons for them, on educational plans and books prepared for schools. "Try the spirits," for "false prophets are gone out into the world." Let him give to his work what Fellenburg demands for it, "a vigilance that never sleeps, and a perseverance that never tires;" or let him say with Luther, "Work on earth, and rest in heaven." And, amidst it all, let him not complain, for a teacher cannot succeed unless he is happy in his labors. Let him not be one of those of whom Fenelon says, "They perceive what it deprives them of, but do not see what it bestows; they exaggerate its sacrifices, without looking at its consolations." If it requires a large outlay of the capital of a generous man to endow an institution of learning, it needs the soul of a self-sacrificing man to make it useful afterwards.

But teachers have the care of their pupils only six hours of the twenty-four, leaving ten of activity for them to be subject to other influences, some of them as active as those of the school-room can be, others no less potent because insensible. Many pass a large portion of these home hours in the street and by-places, subject to temptations, witnessing vice, and taking lessons of the base. Within doors, no pleasant and improving employment is provided, and often, instead of kind control, the government exhibits, in its indulgence and severity, an inconstancy and capriciousness, which, in a school-room, would not and ought not to be tolerated for a single day. To have a happy home in youth is almost a guaranty of a good life. I know not who it was that exclaimed, "Blessed is the remembrance of a happy childhood," but, doubtless, he himself possessed that upon which he pronounced the beatitude. I know not whether a happy youth is more to be prized on account of its favorable opportunity for the healthful development of all man's powers, or for the soothing influence which it will exert on him, as he looks back upon it from the turmoil of active life. Perhaps both are surpassed by the quiet comfort which it will shed on his declining days when its fruits are ripened into a well-spent life. So powerful is this period, in determining character, that its hopes and aspirations are almost prophetic. It was Schiller who said, "Tell him, when he shall become a man, to reverence the dreams of his youth."

To secure a happy childhood, demands all that is requisite to lay the foundation of a good life. A child's physical nature must be subjected to its proper laws, or disease will enter; his

intellect must be healthfully occupied, or the sphere of his enjoyment will be kept narrow; and his moral faculties must have their proper and harmonious supremacy. He must be so accustomed to obedience as to yield cheerfully to all the restraints which may be imposed by those who direct him. How many a child squanders his happiness, and robs youth of its charms, by reluctant obedience; he chafes against the bands which really are but the gentle and kind supports of his weakness. Others, by disobedience, stray from the paths of promise, lose all the rewards of virtue, and are at last led captive by their uncurbed desires. Order must reign, for without it happiness is nowhere long secure. Add to these the lively play of the benevolent and social affections, and how well fitted is home for the growth of all which we most esteem in human character. At home, there is less to stimulate to selfishness, than in the active world where men are arrayed against each other in the struggle for the means of support, pleasure, and display. "Home is a garden, high walled against the blighting north-east of selfish care." Abroad, there is more of caution and reserve, which make men suspicious; at home, there may be absolute confidence and unchecked manifestation of good-will; nor need any gentle or noble sentiment be repressed or concealed.

But only a few of the children enjoy these influences. Many a boy is proud of being "Lord of himself, that heritage of wo," or has fallen under the curse of Thersites, "Heaven bless thee from a tutor, and discipline come not near thee."

How many generations must pass before the mass of parents can educate their children, even as well as some do now? When shall a rational idea of home be realized by the whole community? Not a poet's or a romancer's idea, but the idea of common sense and Christianity? How few of us have half the qualities requisite for the home in which children can be truly educated. How far, in this respect, the actual of human achievement falls below the possible. P.

I shall detain you no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a noble and virtuous education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds, on every side, that the harp of Orpheus were not more charming. I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war.—*Milton.*

LABORARE EST ORARE.

[*To labor is to pray.*]

BY THE LATE MRS. FRANCES SARGENT OSGOOD.

Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Hark! how Creation's deep, musical chorus,
Unintermitting, goes up into heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!" — the robin is singing;
"Labor is worship!" — the wild bee is ringing;
Listen! that eloquent whisper upspringing,
Speaks to thy soul from out Nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect, the rich coral bower;
Only man, in the plan, shrinks from his part.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! — the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys, wouldst thou keep them in tune!

Labor is rest — from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work — and pure slumbers shall wait on thy pillow;
Work — thou shalt ride over care's coming billow;
Lie not down wearied 'neath woe's weeping willow:
Work with a stout heart and resolute will!

Labor is health! — Lo! the husbandman reaping,
How through his veins goes the life-current leaping;
How his strong arm, in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides.
Labor is wealth — in the sea the pearl groweth;
Rich the queen's robe from the frail cocoon floweth;
From the fine acorn the strong forest bloweth;
Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to yon pure heaven smiling beyond thee;
Rest not content in thy darkness — a clod!
Work — for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! — all labor is noble and holy;
Let thy great deed be thy prayer to thy God. — *Living Age.*

THE TRUE THEORY OF EDUCATION.

"SUFFER me to remind you, young gentlemen, that it is only by close application to your studies that the higher powers of your minds can be developed. The plants in our gardens advance to maturity without any effort on their part. The senses seem to educate themselves. But it is not so with the faculties of the mind. The memory, the judgment, the reason — if they become strong — must be made so by discipline; and this cannot be effected without the efforts of the student himself. Books cannot do it; lectures cannot do it; the best teachers in the world cannot do it; no scheme, or knowledge made easy, can do it. Indeed, if we wished to ruin the minds of our youth, and raise up a generation of mental weaklings, we could not do it more effectually than by smoothing the path to science, — planing down its asperities, and leaving no difficulties for the youthful mind to grapple with. When study shall be made all play, then men will be boys; wholly unfitted for the hard service of life. If the object of education were simply to pour into the mind, as into an empty vessel, a certain quantity of information, it might be desirable to make every dose as palatable as possible. But if the grand object of education be, as it unquestionably is, to unfold what is within, — to bring out the faculties of the boy, and to make him conscious of his own powers, that he may be able to use his faculties in the investigation of truth, in the detection of error, and, in all the affairs of life, wisely and effectively, there is but one way in which this can be done, and that is *by the discipline of severe study*. Persevering application, close, consecutive, and even painful thinking, the bracing up of the will to overmatch difficulties, — this, this alone can make strong minds. There is no other process by which you can produce this result. Hence, young gentlemen, if you would excel — if you would stand foremost in your several professions in after life — if you would be ranked among the strong-minded ones of your day, you must not shrink from severe study. If the lesson be difficult, remember it is by wrestling with difficulty and overcoming it, that you are to attain the high ends of education. But for the *difficulty* of the task, the task would be comparatively useless to you. Conquer it, and the victory will be of incalculably more value than almost any amount of mere information conveyed to your minds without any effort on your part, or with only feeble effort.

"If this be the true theory of education — and who will presume to dispute it? — a very little knowledge of yourselves will suffice to satisfy you, that stern appliances may sometimes be necessary on the part of those who are entrusted with the train-

ing of boys. There is a certain *vis inertiæ* in our nature, — we might as well confess it. There is a reluctance to severe study — a shrinking from close application — a desire to glide along easily, which, if indulged, would render the hours spent in the school-room almost a waste of time, and nearly or quite defeat the high purpose for which you are here. Hence, if other motives will not prevail, your instructors cannot show you a greater kindness than to *enforce* application by stern authority. And I am sure that, in after life, when you look back to schoolboy days from the strife and turmoil of the world, you will be more ready to pardon a somewhat too severe discipline than a too indulgent lenity."

THE VITALIZING PROCESS IN TEACHING.

EVERY term in language, every definition of a principle, in short, every expression of a thought, considered apart from its appropriate use, is a lifeless body, a mere *carcass* destitute of intrinsic worth. Expression, of itself, is to thought what the husk or the shell is to the ripened kernel within, or what the staging is to the finished building. "Expression is the dress of thought," and mere dress it is, when thought is wanting. As well might you expect to promote the physical growth of a child by feeding it with husks, shells, silks, or satins, as to promote its mental vigor by teaching mere words. Yet how many teachers content themselves with a fluent recitation of *words*, provided they fall from the pupils lips, arranged in the exact order of the text-book. *Words*, *words*, *words* would seem to be their motto, as if the highest excellence consisted in the acquisition of the greatest number of these airy phantoms. The more sickly and emaciated the pupil's mental constitution is, the more frequent and the more abundant is the dose. He has words for medicine, words for food, morning, noon, and night.

But expression, considered as a natural growth of thought, quickened into life by the vitalizing energy which thought imparts, becomes to the latter what the living body is to the soul. As the body receives its strength, vivacity, and beauty from the all-moving power of life within, so language becomes forcible, sprightly, or elegant only when kindled by the interior and glowing influence of thought. Whenever a child employs language in conversation, it is radiant with thought; but, when he employs it in reading or reciting how great the change! It is emphatically a *dead* language. Would that *such* dead languages were never taught in our schools. Language read or recited should as clearly manifest the presence of thought as the heaving chest, the beating pulse, the moving

limb, or the sparkling eye shows the presence of the vital current in the living being. Yet the ridiculous blunders which children are constantly making in their reading lessons, and with imperturbable gravity too, exhibiting to the attentive listener the most grotesque combinations and images, fully prove that thought has little or nothing to do with such exercises. It is said that soldiers on first viewing a field of the slain are greatly moved, but, made familiar with scenes of slaughter in repeated engagements, they can look upon the mangled limbs of their comrades without emotion. It would seem that something like this hardening process is daily going on in the school-room. A sentence falls mangled and bleeding — if indeed it have vitality enough to bleed — from a blundering urchin's lips, and no one, either teacher or pupil heeds the fall, no one rushes to the rescue, not even to bind up the wounds. It falls prostrate, neglected, dead.

What is the cause of this unnatural state of things? It results, in general, from those methods of teaching which magnify mere *expression*, and depress *thought*. In respect to thought and expression four cases are possible.

First, there may be thought without expression. The power of thinking is developed, in some measure, in infancy, before the power of language. The child has not the ability to express its ideas; and, even later in life, every teacher knows that the power of thinking is in advance of the power of expression.

Second, we may have expression without thought. This is the case when the attention is directed exclusively to the mechanical process of forming words, or to words as such. The danger lies in the methods of teaching children to read. Previous to entering school, they are occupied in learning *things*. They have paid little or no attention to language; it has been to them a practical medium for receiving and communicating thought. They have had no occasion to think of their words, and so intense has been their interest in acquiring a knowledge of surrounding objects, that they have looked *through* language — not *at* it — to the ideas and objects which it represents, just as they would look through a window — regardless of the medium — to some interesting object which was passing before them. Besides this, language to them has been wholly *oral*. They have listened to it as it has dropped from the lips of others with a natural emphasis, with life-like intonations and inflections, and they have learned to use it in the same way. But how different the scene when they enter the school-room. Their attention is, at the outset, turned off from the objects which have interested them before, to language, not *oral* but *written* or *printed*, and that not in its most attractive form, but in its most irksome and disagreeable aspects. All written language must necessarily have machinery; there must be something mechanical in it. In this lies

the danger which besets the pathway of the inexperienced teacher. He is too apt to treat the first steps in teaching children to read, as though reading had no connection with the objects in nature which interest children's minds. The alphabet is taught without regard to its real value. The child learns only the *names* and *forms* of the letters, — not the *sounds* which they represent, notwithstanding the last is their most essential quality. Ignorant of the powers of the letters, the learner begins to combine them into words, namely, begins to spell. But how can a child realize any advantage from saying, for instance, *aitch—a—tee*, as a necessary antecedent to saying *hat*. That the child sees little or no connection between the names of the letters and the pronunciation of the word which they spell, may be seen from some of the contrivances to which teachers sometimes resort. "What does *aitch, a, tee*, spell?" The pupil is dumb. "What do you wear on your head?" Now the child's countenance becomes animated, — he has something to think of. He answers, promptly, "*Cap.*" "Not always," says the teacher. "What else do men wear on their heads?" "*Hats*," is the reply. Very well. Then what does *aitch, a, tee*, spell?" "*Hats*," is echoed again. "Or rather, *Hat*," says the teacher. Thus has the pupil learned to pronounce *hat*, not from spelling the word, but from thinking what men wear on their heads. Sometimes, and most commonly, teachers are accustomed to give the pronunciation after the child has spelled, thereby acknowledging that the spelling has been of little or no service. Were the pupil required to give the three elementary sounds represented by *h, a, t*, these would suggest the pronunciation of the word. In our best Primary schools, these sounds are given — are taught at the outset, and used instead of the names of the letters, in combination.

Reading, when best taught, is, in a measure, mechanical: it is rendered incomparably more so, when the only *vital* element of the letters is wholly overlooked. In schools where this element — namely, the *sounds* of the letters — is taught, reading assumes at once a more lifelike aspect.

Again, there is another danger. Teachers seem to forget that their work is only half done when their pupils, by a strenuous effort, have made out the words of a sentence — the *mechanical* part. The lifeless, broken fragments must be brought together before the child passes to another sentence. The frame-work should be galvanized, — a vital action should be established, — the sentence should not be left till the teacher has breathed into it the breath of life, till he has joined it to the thought which it represents. This may be done by repeating it, as we should speak it in animated conversation, by making the statement *real* to the child's mind. If something is said of a leaf, exhibit a leaf in its *real* form, or picture it vividly to the child's imagination. Then

require the child to repeat the sentence in a natural and connected manner. Let him spell out the words again, — he will do it more rapidly than before. After awhile, he will spell the words, and at the same time pronounce them so as to give the meaning of what he reads. This process may be slow and tedious at first, but it will be richly rewarded in the end. No pains should be spared at the beginning. Yet how many teachers, *for want of time*, leave the children with the lifeless, paralyzing impression, or rather, want of impression, which the mechanical process of spelling has made upon their minds. Better by far would it be for all parties, if the child should read but one short sentence, and master it, than if he should read a whole page in the ordinary way.

Thus it is that children grow up with the habit of taking the expression which they have labored hard to spell out, and dropping the thought wholly. All they carry away is the expression, if indeed they can retain that, — there is no thought. Hence the inactive, lifeless state in which some schools are found.

Thirdly. We may have thought and expression united. This is the case in which thought leads; the mind is active in thinking and our thoughts are struggling for utterance. They finally clothe themselves with appropriate expressions, retreat from the hidden recesses of the mind, and manifest themselves to others through the medium of language. This relation between thought and expression is the most favorable for teaching language. A child learns French better in Paris than in this country, for the simple reason that his own thoughts must be embodied in French words. He must speak French. He must think in French. He dreams in French. So, in a vernacular tongue, he learns it best who uses it most as the natural offspring of his own thoughts. Children should be made to construct their thoughts in their own language, should often recite in their own language, and the teacher should watch over their expressions with as much care as over their thoughts. Such exercises would be an effectual cure to the monotonous recitations of the school-room.

Fourthly. There may be expression and thought united. This case may seem at first to be the same as the preceding. A little reflection will show a wide difference. In that, thought leads; in this, expression. In that, one's own thoughts manifest themselves through expression to others; in this, the thoughts of others are manifested to us in the same way. In the one case, thought exists before expression; in the other, so far as the reader or hearer is concerned, expression exists before thought. Thought is excited in the mind, not by its own action primarily, as when we speak, but by means of expressions addressed either to the ear or the eye. This is the case where inexperience in teaching is sure to be detected. Too often, alas! the expression is taken, —

the thought left. Sometimes the expression is taken, and only a shade, a faint shade of the thought adheres to it. But rarely does the full glare of the thought shine through the expression into the child's mind.

The celebrated naturalist, Saussure, invented an instrument called a *Cyanometer*, to measure the intensity of the azure of the sky. The azure is most intense when the atmosphere is freest from mist and vapor; it is least, when the heavens are wholly overcast. Would that some naturalist could furnish us an instrument to test the intensity of thought mingled with the recitations of children. It would be a valuable addition to the apparatus of the school-room. It would enable the teacher to keep a sort of meteorological diary. It would introduce a new *test*. It would make the degree of thought, not the fluency with which an expression could be uttered, the standard of excellence. What a reform would follow such an invention! We should be able to detect the presence of thought from the slightest shade which might struggle through an expression up to that in which the expression itself fades away like the cloud before the glare of the noonday sun.

To use another illustration of a similar character. When pure water is evaporated, it is well known that no electricity escapes; but when water mingled with any foreign substance, as salt, is evaporated, positive electricity in great abundance ascends into the air, giving rise to all the electrical phenomena of the clouds. It is a deplorable fact that in many of our schools the children's minds have nothing to act upon but pure expression, hence the reason why we have no more *lightning* in our schools; thunder there may be, but in that anomalous form of thunder without lightning. There is not thought enough mingled with expression to produce an electric spark, not even heat lightning.

The *questions* which the teachers put to the children are such as refer to the language of the text-book and not to the thought which should be evolved. A great change will take place in our modes of teaching when all teachers learn to take thought as the point of view from which every subject shall be examined.

Another fruitful cause of the lifeless manner in which children read and recite will be readily seen, when we reflect that much which they read and recite lies beyond the boundary of their knowledge. It is a maxim with every true teacher, that in imparting instruction we must pass from the *known* to the *unknown*, from the *obvious* to the *concealed*. If what the child is reading or reciting lies wholly in the region of the unknown, how can he read or recite well? Here, again, is great danger, unless the teacher is constantly searching after the horizon of the pupil's knowledge, that he will adopt the known in his own mind as the known in the pupil's. What is perfectly familiar to the teacher,

he is too apt to think is equally familiar to the pupil. The teacher, who is supposed to stand on an eminence, with a horizon greatly enlarged, must, first of all, impress upon his own mind that his pupils are in the valley, with horizons just beyond their reach. He must enter their horizons, live within them, and aid in extending them. The teacher must not *take too much for granted;* he must not *suppose* they understand this or that, he must ascertain it.

In order to determine with certainty what a child comprehends, the teacher must have some respect to the circumstances in which he has been brought up, the scenery to which he has been accustomed, the persons with whom he has associated, the employments with which he has been most familiar. If a child has been accustomed only to rural life, what can he know of the customs of the city? If children have been confined wholly to scenery on the land, what can they know of scenes at sea? In other words, what can they *realize?* The terms which are employed for description bring to their minds but vague, incorrect, or imperfect impressions. But recently, a class of children in a country town, as they were reading a description of a scene at sea, were asked what idea they had of the *mast* of a vessel; their impression was that it was something the sailors carried in their hands. A young lady in a school in a city was asked what bread was made of. She replied, "of flour." On being asked what flour was obtained from, she was wholly unable to answer.

Now, to give life and reality to reading lessons, or any other lessons where the scenery is not familiar to children, much labor is required on the part of the teacher to establish a correct mental impression. How deplorable, in this respect, are the methods adopted by many teachers. They teach reading as though no mental impression were to be made, as though the whole work consisted in acquiring facility in the mechanical task of pronouncing words. If words designating new and unknown objects are found in the lesson, the teacher should seek to know what *impression* they have made upon the mind of the pupil; not whether the pupil can give the right definition of the word, as found in the dictionary.

This matter of drawing out the mental impression of the pupil is of vastly more moment than many teachers suppose. It can best be done by supposing the object to be vividly pictured in his mind, and then by questioning him as though it had a real existence. By requiring of the pupil a mental picture of an object, the teacher will ascertain in a moment whether the learner has it in his power to make it. If the picture can be made, the teacher should then see if it is made accurately, especially wherever there is any doubt. This he may do by inquiring after its *size* — if it have form; its *color*, its *motion* — if it have

any; its *properties*, its general *aspect*, its *locality*, its *attitude*, &c., &c. Here the teacher will find it necessary to test the child's knowledge of measurement. It is by no means certain, because a child can say that five and a half yards make a rod, that he appreciates the true distance of a rod. Many a child who never saw a steamboat will seem unmoved when you tell him it is two hundred feet long; but when you tell him that it is as long as three or four barns like his father's put together, he is filled with wonder. If the child cannot form in his mind the picture of an object, of what avail, with small children especially, will be a dictionary? The child may learn a synonymous expression, but has received no mental impression, unless it be that of a disgust for his task. Here he needs the aid of the teacher, who, if skilful, will put him in possession of an adequate idea of the object. This he will do by comparing it with some known object, and then modifying the latter in *shape*, *color*, *dimensions*, &c., so as to cause it to represent the unknown object to be learned. A gentleman who once visited the ruins of Heliopolis, informed me that he found it exceedingly difficult to give, even to adults, any adequate idea of the dimensions of the huge blocks of stone which he found in those ruins. To say that a single block was fifteen feet high, fifteen feet wide, and sixty-eight feet long, seemed to excite no wonder; but when it was stated that a single block would more than fill three such rooms as they were then occupying, and, huge as it was, was placed twenty-five feet above the ground, their amazement was so great as to border upon incredulity. Now, if such means must be resorted to, to give an impression of reality to *men* and *women*, when the description is given orally, what can be expected of *children*, when the description of an unknown and unseen object comes to them through the mechanical process of spelling out their words? Can it be expected that their unaided efforts will impart any thing like vitality to such exercises. Here a vitalizing process must be commenced by the teacher, or it will never be done. The teacher must aim to make every part of a description real. The pupil must be made to dwell, in imagination, in the scene; — must be with the writer — see what he sees, feel what he feels — and then say what he says as he himself would say it.

S. S. G.

An Irritable Man. — He lives like a hedge-hog rolled up the wrong way, tormenting himself with his prickles.—*Hood.*

ON CONDUCTING RECITATIONS.

THE recitation is the best test of the teacher as well as of the scholar. If a teacher possesses ability, here is the place where it is exhibited, for it is the grand theatre of his operations. Hence, the teacher who aspires to eminent success in his profession, should neglect no opportunity to find out and practise the best modes of managing recitations.

The principal means of improvement in this respect are found in conversation with those of greater experience, in reading, in observation, and in judicious experiments. But as skill in conducting recitations involves many of the requisites of a good teacher, it must not be imagined that it is a thing to be attained by an off-hand effort, or by following this or that set of rules.

> It is not the hasty product of a day,
> But the well-ripened fruit of sage delay.

It is not our design in this article to treat the subject philosophically or profoundly, or, in other words, to develop and illustrate all the *principles* to be attended to in performing this department of the teacher's duties. We aim at nothing more than to drop a few hints which may be useful to beginners, and to answer, though imperfectly, that question which they are apt to ask themselves as they stand before their classes — *How shall I proceed in order to render this exercise as pleasant and profitable as possible?*

As a preliminary step in attempting to reach this result, it is important to give pupils definite and particular directions as to the manner of preparing their lessons, and the manner in which they will be expected to recite.

The difficulties they will be likely to meet should be anticipated, and though not solved and cleared up, such hints should be thrown out as the case may require. The means of securing faithful preparation on the part of pupils, does not come within the range of our present subject. But, let us suppose that object attained, and the recitation commences.

Attention is the most important thing now to be required of the pupils; undivided attention, the attention of the whole class as long as the recitation continues. I put an important question to one of my pupils a few days since, which he could not answer, and pleaded in excuse, with eyes filled with tears, that it was not in the book, and he had never heard it before. But the fact was that it had been discussed and answered in his presence on the day previous, while he was inattentive, and so he was none the wiser for what had been said about it. Instruction is wasted on minds while in such a state. It is seed sown by the way-side.

Attention is a fundamental requisite of a good recitation, and must be secured at any cost, for without it the best of instruction can neither be understood nor retained. The teacher should leave no expedient untried till he has succeeded here, for it is idle to attempt other conquests, while this victory remains to be achieved. But he must not attempt impossibilities, and contend against nature with the expectation of a complete mastery, for there are some wits so wandering, that no art can keep them on the same subject for a long time. Pupils of this description need to have the kaleidoscope turned often before their mental vision. The attention of young scholars is soon wearied, and it is very injudicious to drag their jaded minds through long recitation. Their mental repasts should be short and sweet. They will come to them then with a sharp appetite, though often called.

Before dismissing this topic, it is proper to observe that there are two kinds of attention; that which is caused by an interest in the subject under consideration, and that which is yielded from a sense of duty, or under the pressure of necessity. The former should be aimed at when it is desirable to deposit knowledge in the memory safely. The latter is useful as a mental discipline. When the Athenian orator was asked what was the most important thing in speaking, he replied, *action;* the second requisite, *action;* the third, *action.* And I would say the same of *attention* in recitation.

Energy is another essential requisite in a good recitation. This quality should never be omitted. It should enter into every action, however minute and trivial. In rising up and in sitting down, in the posture of the body, and holding the book, it should be constantly insisted upon. Indistinct utterance is not unfrequently the result of a slothful habit of using the organs of speech, especially the tongue and lips. In such cases energy is the only remedy. The organs of the body, as well as the faculties of the mind, should be trained to prompt and vigorous action in every exercise in the recitation where it is possible. A right use of the respiratory organs is an efficient means of promoting habits of energetic action. I suppose that it was on this principle that Napoleon selected men for action who were provided with ample nostrils and capacious lungs.

But in our earnestness and zeal for the *fortiter in re*, it is well, on the other hand, to guard against forgetfulness of the *suaviter in modo.* Energy should be well tempered with the attractive grace of gentleness. It may be useful also to bear in mind, that there is a marked difference between energy and noise, — a difference similar to that between lightning and thunder. The literal meaning of energy is *inwardworkingness*, and where it really exists, it will make itself felt, though speaking in a "still small voice."

The example of the teacher is the best mode of securing energetic habits in pupils. Energy is contagious. Let the teacher be active, brisk, and decisive in his manner, and the same qualities will be reflected in his pupils. On the other hand, who ever found a class any thing but tame and listless, in the hands of a teacher *eminent* for sluggishness and inactivity? There is no better rule on this subject than that in the holy proverb, "Whatever our hand finds to do, let us do it with all our might."

Encouragement, when judiciously applied, is a powerful agent in promoting the objects of recitation. It is what scholars of all grades need. Children must have it, or they will not succeed. Encouragement in education is like the sun in the natural world; nothing can supply its place. The teacher, who knows how to dispense his smiles of approbation, wields a greater power than ever slept in the rod, or was contained in the language of censure and reproach. Make a pupil *think* he can do a thing, and he *can* do it. *Possunt, quia posse videntur.* This is a consideration which requires particular attention, as teachers are constantly prone to bestow the largest share of encouragement where it is least needed. How much more are the bright and bold scholars praised, and cheered on, than the dull and timid! Scholars should be encouraged to ask questions, and suggest the difficulties which occur to their minds; for sensible and pertinent questions require thought, and promote mental activity. The skilful teacher will answer one question in such a manner as to provoke many more; and when the appetite of his pupil has become sufficiently keen, he will be directed to the sources of information, and encouraged to work the mine of knowledge on his own account.

Exactness is a quality which should be rigorously demanded in recitation. There can be no such thing as good scholarship or good instruction without it. In pronunciation, it is not enough to avoid inaccuracies; the utterance should be complete in every respect, and free from all defects. Fragments of sentences, and incoherent phrases, should not be received as answers to questions. It fosters a slovenly habit of expression, and robs the pupil of the best practical means of acquiring readiness and correctness in the use of language. It is an important rule to require the pupil to include the question in his answer, and form a complete sentence, which can stand alone. For example: if the teacher put the question, "What is the capital of France?" it is not enough to receive for the answer, "Paris." The answer should be thus, "The capital of France is Paris;" or thus, "Paris is the capital of France." I am aware that it will be objected to this mode that it consumes too much time; but if a teacher will but adopt it, and practise it for some time, he

will find that it is well sometimes "to stay a little, that he may make an end the sooner."

In every recitation it should be the aim of the teacher to call into exercise as many faculties as possible; for it is only by exercising them that they can be developed and perfected. When it is possible, principles should be deduced from the particular facts under consideration, the pupils made to see how much more valuable the knowledge of one general truth is, than the knowledge of many facts. Every sort of routine in recitation should be avoided. The teacher who would be very successful must tax his invention to find out ways of varying the exercises, though always keeping the great end in view.

P.

BRISTOL COUNTY TEACHERS' ASSOCIATION.

THE Bristol County Teachers' Association held its second annual meeting at New Bedford, in the City Hall, on the 25th and 26th of April last.

The Association was called to order at 10 o'clock A. M., when prayer was offered by the Rev. M. G. Thomas of New Bedford. After some preliminaries, the following organization was effected for the ensuing year:—

President—J. F. Emerson of New Bedford.

Vice-Presidents—I. Wilkinson of Seekonk, O. C. Pitkin of Taunton, Wm. A. Chamberlain of Pawtucket, Geo. B. Stone of Fall River, E. Hervey of New Bedford, A. A. Leach of Taunton, Geo. Allen of Attleborough.

Secretary and Treasurer—A. Meggett of Pawtucket.

Committees were chosen as follows:—

Of Arrangements—Messrs. Harlow, French, Pitkin, Evans, and Stone.

Of Criticism—Messrs. Allen and Bowen, and Misses Baily, Blake, and Pickett.

Of Reception—Mr. Howes, and Misses Carpenter, Sproat, Holbrook, Webb, and Ide.

On Resolutions—Messrs. Wilkinson, Leach, and Bronson.

The remaining time of the morning session was devoted to executive business and the collecting of names. There were present 112 teachers, 100 of whom belonged to the county.

The Association was called to order again at 2 P. M., and proceeded to the adoption of a series of by-laws which had been reported by a committee before appointed. After some progress, on motion of Mr. Evans of New Bedford, it was voted to defer the consideration of these till after the evening lecture.

After singing, Mr. George B. Stone of Fall River, a member of the Association, delivered a lecture upon "The True Method of Teaching."

Remarks, sustaining the views of the lecturer, were made by Rev. M. G. Thomas, and Messrs. Wilkinson and Meggett. The afternoon session then closed.

On being called to order on Friday morning, the committee of criticism reported. This report evinced the necessity of more care on the part of teachers in the manner of expressing their thoughts and pronouncing their words.

Action was then taken on a proposition to hold a union meeting of the associations of Norfolk, Barnstable, Plymouth, and Bristol counties. A. Meggett was appointed a committee to confer with the committees of the above associations upon the time and place of such meeting. Messrs. Emerson, Chamberlain, Pitkin, Stone, Wilkinson, and Cornish, and Misses Webb, Congdon, Baily, Blake, Carpenter, Shorey, Read, Tyler, Sawyer, Pickett, Potter, and Collins, were appointed delegates to this union meeting.

The Association was then addressed by Robert C. Pitman, Esq., of New Bedford. His remarks were general, relating to the importance of the teacher's work.

After a recess, the committee of arrangements reported Messrs. Emerson, Pitkin, and Wilkinson as lecturers for October.

The best methods of teaching the Alphabet were then considered, by Messrs. Wilkinson, Sturtevant of Boston, and Pitkin. The experience of Misses Manchester, Baily, Carpenter, Davenport, Butler, and Covil was given to the Association, through questions asked them by the Secretary. The result of the discussion was, that no one method was best in all cases; that must always be taken which would excite most interest in the mind of the pupil. Most thought that little could be gained by calling the attention to the resemblance of letters to familiar objects. The gentlemen advocated commencing with words; in this, the ladies did not concur, experience having taught them the contrary, especially when large classes are to be instructed.

A discussion, on the impropriety of using certain expressions, then followed, which was cut short by a motion for adjournment. This was withdrawn for the election of honorary members, which resulted as follows: Thomas A. Greene, Robert C. Pitman, and Charles Haffard, all of New Bedford; also Rev. S. Longfellow, and Rev. Mr. Thurston, both of Fall River, were duly elected.

Resolutions were then offered, of a happy and appropriate tenor, and a vote was passed "to meet in Fall River on the last Thursday and Friday of October next."

A. MEGGETT, *Secretary*.

THE FAMILY, THE SCHOOL, AND THE CHURCH.

On the occasion of a social festival, which occurred something more than a year ago in one of our pleasant villages, the accomplished Secretary of the Board of Education being present, remarked that, in Massachusetts, the Church and the School have ever been united by a common interest, as is manifest from the practical life of almost every pastor. And he expressed the wish that the day might never come when they should be estranged from each other. He spoke of the Family, the School, and the Church as entitled to be called "a sacred sisterhood, bound together not by force of statute, but by natural affinity."

There is a profound truth in these remarks. And, viewing the subject of schools, and of education, Messrs. Editors, from a professional stand-point, — observing, as a pastor must do, the bearing of these themes upon his duties and obligations, it will not be thought inappropriate, perhaps, to offer to your readers some thoughts on this subject.

It is more commonly the case that the family, the school, and the church are viewed *in their separate capacity*. It is equally important to look at them *in their mutual relations*. It cannot be questioned that they have a modifying influence on each other. True, there are times when this is not very apparent, times when it is even well to forget it. There are periods in domestic life when the influences of home are so prominent and powerful, the endearments of it so grateful and absorbing, its associations so tender and sympathetic, as to make it appear totally unlike any other spot on earth. There is then to us "no place like home," no place, in fact, *but* home. There are times in school history, when the teacher and pupils, being by themselves in their consecrated temple of science, are so removed from contact with the world, and live so completely in a separate sphere, that there is apparently no point of junction with the family on the one side, or with either the church or the state on the other. In like manner, the church, exalted to a position of commanding eminence, has sacred services to render, holy truths to propagate, and ordinances to maintain, which render her field of endeavor, notwithstanding her connection with other departments, in a degree separate and peculiar. Still there is, in some aspects of the case, a union of interest, object, and aim between them. There should also be a union of feeling and sympathy. While we ever bear in mind that they are separate to such an extent as to forbid all interference with each other's more appropriate functions, let us not forget that they are so far united as to have some sympathies in common, and to make possible a common destiny.

Certainly they are united, if we may draw any inference from *their usual location*. From the days of our puritan fathers until now, the village church and the village school have been loving neighbors, placed in the very centres of population. The schoolhouse has joined hard upon the synagogue. The care of the people to provide for the support of the one has scarcely exceeded their zeal to make provision for the other. And if the parson was not the schoolmaster, (in many cases he was,) he has ever been his friend and adviser. Instances are by no means rare, in the history of our towns, of pastors occupying the teacher's chair during the six days, and the pulpit on the seventh. And if this arrangement was made, as may be safely allowed, at the expense of good sermons, it was at least promotive of good feeling; and in the former days might be done without any jealousy, or suspicion of being a sectarist. And it is after all a question, whether more good would not be accomplished by fashioning the active, impressible minds of children, in the six days contact of the school-room, than could be done by preaching the gospel, never so faithfully, to a Sabbath congregation of hardened adults, confirmed in selfishness and sin. It is somewhat presumptuous to pronounce erroneous the views of those good men who have considered the family, the school, and the church to be parts of our great system of educational influences, each of which is indispensable to the success of the other.

First in the golden chain of influences comes *the family;* the product of our social nature, and the producer of our social qualities; the joy of Eden before the apostasy, and the solace of the world ever since. It is of divine appointment. "God hath set the solitary in families." It was his own voice which declared the truth, "It is not good for the man to be alone." And he made him "an help meet for him," not only to be the supplement and completion of his being, not merely to call out into healthy activity his sympathies and his heart; but also to furnish instruction to his children, and a suitable education to successive generations. The family was the first school, and the very idea of a school grew out of the family. The first teacher was the first mother; and she was invested with the former office as soon as she came into the condition of the latter. Teach her children she must, by a necessity of nature. She can in no way avoid it. Possessed of a self-active intellect, her children will copy the form and style both of her mind and her morals. Their countenances will bear her image, and their minds will receive her superscription.

It is to be supposed then, reasoning *a priori*, that *woman is a suitable teacher*. Not that all females are teachers; far from it. But that the *true woman*, who is endowed with those qualities which give the sex their distinguishing excellence, is, by nature,

by creation, by eternal purpose of Jehovah, *a teacher of children*. A man may be one too; but it is of grace and not by nature. His teaching ability comes of acquisition and painstaking, seldom by inheritance. "With a great price" he purchases the function, but she was "born" to exercise it.

Hence, we regard, as being profoundly philosophical, some remarks which are made by Governor Slade, in his recent Report of the Operations of the Board of National Popular Education. "It seems hardly necessary," says he, "to speak of the peculiar adaptedness of female teachers to accomplish the purposes of education. If the training of the intellect alone were the whole of education, it would be difficult to show that woman is not, even for this, superior to the other sex. But when the heart of a child is to be reached, and its conscience made sensitive, when its waywardness is to be restrained, its passions subdued, its confidence enlisted, and its feet led in the right way, it needs no argument to prove that woman possesses, in her gentle manner, her tender sympathies, her look of kindness, her calm patience, and her characteristic love of childhood, a special and peculiar adaptedness for this delicate and difficult work. The magic power there is in the name of mother! Where lies the secret of that power? It is far deeper than the mere relation she bears to the *existence* of her offspring. It is her agency in the training of her children, her watchful care, her all-enduring patience, her self-sacrificing love;—a care, a patience, and a love no less needed in the school-room than in the family, and alike efficient in both."

Thus naturally does the parent take the position of the teacher, and the school develop itself from the domestic circle. Dr. Rush has well said that "mothers and schoolmasters plant the seeds of nearly all the good and evil in the world." It may be safely affirmed that they, together with the ministers of religion, hold the destiny of nations in their hands. The powers of congresses and courts are not to be compared with theirs. The former can modify, indeed, some of the outward forms of society, but the latter have a position at the vital and original springs of influence. It is theirs to determine whither the dynamics of the world shall tend; to decide the question whether the invisible forces of society shall burst forth infuriate to lay waste every living thing, or whether their energies shall be so directed as to benefit and bless mankind.

It follows legitimately, from these principles, that the government and instruction of a school *should be parental*. A school without love, is a school of vice and a nursery of crime. There can be no substitute for affection in the control and nurture of children. The little one that has grown to the age of five years in the sweet sunshine of a mother's love, must not then be exposed

to the frosts and ice of a heartless, hireling teacher. If the same genial rays, it has been used to, do not still illumine it, the tender plant will die! Who, then, has a right to be so much interested in the school, as the parent? Or who should so exalt the mission of the father and the mother, as the teacher? Do you speak of *antagonism* between them? Shall there be jealousy and suspicion to embitter their intercourse? Let it not be named, for the sake of humanity. It is unnatural. It is suicidal. There is no term in language which is capable of expressing its folly.

Passing now the family and the school, we come to *the church*. This organization, too, is of God. So the Scriptures declare, and her whole history certifies. As we have seen that the domestic circle, being enlarged and modified, becomes the school, so we shall see that some of the primary objects which the church has in view are gained through the school. Taken together, they constitute an ascending series; and the perfected discipline and experience of each prepares the mind of youth to accept the invitation which is repeated from the one to the other, "Friend, come up higher."

The church is an embodiment of *the religious element*, and that, too, the highest known on earth. Therefore a church is a church only as it is truly religious. And a church without piety or godliness, is, in reality, no church. It is the church's mission to exhibit religion, in clear precept and bright example, before the world, and thus attract the world into its safe enclosure.

But there is a preparatory work to be done. A foundation of *intelligence* must be laid in the intellect, — for devotion is not a child of ignorance, and this work may well be done in the school. It *must* be done there and in the family, if it be done at all. And if it be not done at all, the church had better hang its harp upon the willows, and sit down in despair. In an ignorant and besotted community there is an end of true religion. The cultivation of a conscience, and of the moral feelings, is another of these preliminaries. Regard for constituted authority, a spirit of obedience, reverence for old age, observance of the rights of all, politeness, benevolent care of others' happiness, manliness, purity, generosity, truth, frankness, honesty, diligence, enterprise, accuracy, self-reliance, and humility, all these and many more such noble traits are learned during the period of school life, or never. The church will fail to impart them in subsequent years, because personal habits have then become inflexible. The world will not communicate them, because in general it does not possess them. If they ever adorn the life of individuals, they must come through early training in the family, and in the school. Hence the stress which the Scriptures everywhere lay upon the family relation. It is the corner-stone of the church edifice. Hence the earnestness with which the church calls in

the Sabbath school to her aid. She is weak and ready to faint without it. Hence the care of our missionaries of religion to establish the public school among the heathen. They know it to be one of the most powerful civilizing and enlightening agents. These facts plainly indicate a vital connection between these great moral forces.

The same thing may be shown more philosophically. For it is not simply a matter of self-preservation, with the church, to sustain the school. It can be proved that instruction in religion, though especially the province of the church, is necessary and inevitable in the school also, as it is admitted to be in the family. For what is religion? It is, in the most general sense, "*the union of the soul to its Creator.*" It is "*the fear of the Lord.*" And its fruits are *to be good, and do good.* Man is made for its exercise. His very constitution cries out for God. Unceasing dependence is a truth of his consciousness. "The sympathy which attracts the sexes towards each other is not more universal, nor generally stronger than that inward want which makes the whole human race feel the need of God." How absurd then to think of excluding religion from the place of public education! Shall man try to obliterate what the Creator has written upon the human constitution? Man will worship; he must adore. Let him be taught whom to worship, and how to do it acceptably.

It may be taken for granted that the mind will have its religious reflections and impulses. If it is not instructed, it will learn without a teacher. The poet Goethe, when a child, we are told, had very little religious instruction; but his mind felt the want; and, when not more than ten years of age, he took it into his head to worship the sun, and erected a little altar in his chamber window, on which at the first ray of dawn he burned incense with intense delight. How easily could such a mind have been led into some simple and truthful views of religion. It was a knowledge of this constitutional tendency of the soul which led school counsellor Bernhardt, another German of note, to declare, that "the foundation of all true culture consists in the education to piety, the fear of God, and Christian humility; and that those dispositions, before all things else, must be awakened and confirmed." And it must have been an unwavering confidence in such views as we are now advocating which led the same man to give to teachers instructions like the following: "Teachers, hearken to the preacher, and labor into his hands; for he is placed over the church of God, who will have the school to be an aid to the church." And again: "By the life in the family, the school, and the church, our Heavenly Father would educate us and our children for our earthly and heavenly home. Therefore parents, teachers, and preachers should labor hand in hand."

Well does the law of our Commonwealth enjoin it upon our

instructors "to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance, and those other virtues which are the ornament to human society, and the basis upon which a republican constitution is founded." Which of all these themes would be out of place in the pulpit? and yet they are all introduced into the school-room by fundamental law. With good reason does the statute require "all resident ministers of the gospel to exert their influence, and use their best endeavors, that the youth shall regularly attend the schools established for their instruction." And shall any person complain of the clergyman for doing what the law of the land commands him? The legislation of our noble State implies a clear conception of that sisterly union which subsists, and ever should subsist, between the family, the school, and the church. It is a hallowed and a natural union, and no bigoted sectarian thing. Does any one fear it, and cry "*Church* and *State?*" Alas! who does not pity the poor, narrow-souled person who can form no idea of religion except as a sectarian thing; who cannot conceive of a principle of piety superior to all forms, and raised above all theories. It would be easy to meet all objections to the view now given, but it is both needless and impracticable; for when "God hath joined together" the family, the school, and the church, it is not for man to say they shall be "put asunder."

J.

TEACHER, SPARE THAT VOICE!

THE teacher ought carefully to avoid making too much noise himself. The more he makes in obtaining order the more he *may*, —in fact, *must* make. Some never punish till they have exhausted their strength in endeavoring to get or preserve order. This may, and probably often does, proceed from good-nature on the part of the teacher, and an unwillingness to punish. Still, such a course is ill judged and ought to be avoided. The teacher ought for *various* reasons to be very *sparing* of his voice. Order obtained at the expense of a great noise is almost always of *short* duration. *Perfect* order is easiest obtained and easiest preserved. To do the thing half-and-half is by far the most difficult and least satisfactory course

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DRAWING.

"To guide the pencil, turn the tuneful page."

These are some of the traits of a proper female training, as sketched by the hand of Thomson, the poet. They are coupled with a knowledge of more important duties. Education in woman, as elsewhere, to be serviceable must be practical, and must have reference to the duties of future life. Consisting merely of accomplishments, it would be no better than a garden filled only with flowers. These matters alluded to by the poet, and kindred accomplishments, could of themselves never make home our "best delight," or supply the place of good housewife training; yet we understand that graces of education like these adorn the character of woman; they multiply her sources of enjoyment, and are *one* of the ways in which she is

"To win the virtues, animate the bliss,
And sweeten all the toils of human life."

What is here remarked of female training is certainly as applicable in general to the education of the other sex. Of that cultivation of the taste that shall prompt to "turn the tuneful page," we need say little. Music has often been spoken of. It is admitted that all should early learn to sing. In the church, in the school-room, in that hallowed spot, the family circle, of all the arts beneath the heaven,

"None draws the soul so sweet away
As music's melting, mystic lay."

But we propose now to speak of another, a kindred accomplishment. We say kindred; for, according to the Roman orator, all the arts that pertain to a liberal training have a com-

mon bond, and are associated as members of one beautiful sisterhood. He who paints, and he who makes the marble almost teem with life beneath his touch; he who breathes out his strength in inspiring verse, and they who, with perhaps less claim to the notice and remembrance of others, "guide the pencil," and sketch the scenery that uprises before the daily eye, they are all prompted by the same "principle within," a love of the beautiful, a desire to reproduce lovely forms, and perpetuate ideas of present delight, and gratify the promptings of a refined taste.

Let no one say that all this is profitless and tends to nothing, because it pays no revenue in the denominations of Federal money, and feeds and clothes us not. "A man's life consisteth not in the abundance of the things which he possesseth;" not in eating and drinking, and in putting on fine apparel. O no! We live for nobler purposes than to maintain such low competition with the brutes. To say nothing now of the great moral end of our being, of the soul's welfare, we have eternal intellects in our care and keeping, we have faculties of wonderful pliancy and capability, we have tastes and perceptions that may be cultivated to an extent limited only by the shortness of life and the feebleness of our efforts. From the play of these faculties and tastes and perceptions we can derive a vast amount of the most refined pleasure. This will then be added to the ordinary bodily enjoyments of life, which we share with the brutes; and, if we are true Christians, these will all be superadded—though only as a little rivulet to an already overflowing stream—to the unspeakable pleasure of communion with the Source of all excellence, and trust in Him.

It is because attention to these things renders more delicate our perceptions of sights and sounds, and opens new fountains of enjoyment along the wayside of common life, and converts many a dull hour into a scene of intense enjoyment, that we plead for them. We plead for them equally in the cottage and the palace, for the peasant and the prince. And we believe that we can do no greater service to the young and to the cause of education than to plead thus. Attention to these things is eminently appropriate in our early training; for the earth is covered with surprising beauty and filled with music; it is fitted up like a palace for our dwelling-place; the river of God's pleasure overflows in these regions where we have our earthly abode; and all this, apparently, for the simple purpose that we, the children of his care, may see and admire what the Creator has made "beautiful in his time." Shall we not then think of these things in training the young? We ought to teach them not merely to barter and work, but sometimes to study and praise what is truly lovely in the world and in literature. It may be

important for them as business men to calculate correctly, and to talk according to the rules of good grammar; but it is hardly less important that sometimes they should *sing* in the overflowing emotion of a delighted soul.

Does any one wonder that we preface an article upon Drawing with these remarks? The reason is obvious. Attention to this art, I mean drawing from nature, tends more than most exercises of the school-room to cultivate finer feelings and fill up the outlines of character with delicate shading. It gives more lively perceptions. It opens another window in the soul towards the "Delectable Mountains." In a word, it makes us *see more*. It is wonderful how many people with eyes *never see*. Spring comes with its blossoms; the warm months of the year with their garments of unspotted verdure; and then, in the autumn, "the sunsets of a whole summer, gold, purple, and crimson, seem to have been fused in the alembic of the west, and poured back in a new deluge of light and color over the wilderness;" and yet how few perceive it! This results from the fact that they never have learned to observe these things. There is such a thing as a "painter's eye;" by which we mean that persons, who have made it their business to copy upon canvas the pleasing "lights and shadows" of life, do acquire a habit of observation, and a taste for pleasing scenes, that seem to endow them with an additional sense, and make them see far more than do others. What has been thus acquired by the painter, the art named at the head of this article tends to confer upon all who will practise it. It is not supposed that all will be artists; it is not desirable that they should; but attention to this matter will certainly confer a portion of that fine perception we speak of upon those who travel in the common walks of life. It will consequently make common life happier. In a way too plain to be mistaken, it will make our education practical.

And then it is by no means a matter of taste merely; drawing is profitable. It is of no small use in business. Those who can sketch from nature, form one of the smallest classes in the community. The arts call for such talent.* But in no business

* Mr. Emerson, in that most admirable work, The School and the Schoolmaster, thus speaks of the subject of Drawing: "Every child should be taught the elements of drawing in lines, or linear drawing, if for no other reason than the advantage it gives in learning geography. But there are several other advantages in it, even in childhood. It affords an innocent and interesting occupation for children during many hours not otherwise occupied in school; and, if acquired there, will serve the same purpose at home. It gives exactness to the eye, and the power of judging correctly of the dimensions of magnitude. It gives skill to the hand, and to the mind the power of appreciating beauty of form; and is thus an element of a cultivated taste. Its after uses are still more numerous. It enables one to understand at once all drawings of tools, utensils, furniture, and machinery; and plans, sections, and views of buildings; and it gives the power of representing all these. It is essential to the skilful execution of the plots, plans, and drawings of the surveyor and engineer. It enables the natural-

is an ability to sketch easily of greater service than in teaching. It educates the hand as well as the eye. And in the hours of leisure which intersperse the labors of our life, it affords a charming method of pouring oblivion on our cares and refreshing the exhausted spirits. And then in the school-room its aid is very desirable. A few dashes with the chalk will give a better idea of Niagara and its hanging bridge, or of the slope of the Sea of Galilee, or the site of the Holy Temple, than an hour's talk or a whole volume of description. Drawing is highly serviceable to the teacher, therefore. It is delightful, as all know who can guide the pencil. Shall not all learn to draw from nature, then?

Perhaps not *all*. It may be that some cannot learn but with great difficulty. All cannot *sing*. There are many who would ignore the charge of having "no music in their souls," who have nevertheless "no ear for music;" the organ of *tune* seems to be wanting in them. So some have the organ of *size* but slightly developed. Such could not, or could only with great labor, acquire ease and accuracy in this art. Perhaps, however, the best way to supply this defect would be to attempt that which is here pronounced difficult. But after all abatements, it may be taken for granted that as many can learn to draw as to sing. We presume that we have the ready concurrence of all in saying, that this elegant branch should be far more generally taught than now. The design of this article is to show that *this art is within the reach of the many*, and that the principles and practice of it may well be taught very generally in the school-room.

The common belief is, that very few can learn to sketch the living scenes of the world around us. This is as fatal as a perfect inability. "They are able, because they *think* they are able," is a sentiment of the greatest of Roman poets. The sentiment applies equally well here. And then, of those who attempt to learn or teach, a great portion seem to suppose that a weary probation must be spent among copies and models and blocks, and whole terms be wasted in the elements of what, after

ist to represent the plants or animals of which he wishes to convey a correct idea, and the traveller of taste to bring home to his friends a vivid image of the natural objects or striking views which have presented themselves to him. By the help of a little skill in drawing which he had acquired at school, but which he had never taken an hour from more imperative duties to cultivate, a missionary returning from Palestine brought back, among other things, in a thin portfolio, a view of Mount Lebanon as seen at a distance; a plan of Jerusalem as it now appears; rock scenery near the Dead Sea; a view of the fishing-boats used on the Lake of Genesareth; of the small merchant vessels that ply along the coast of Syria; of some of the cedars of Lebanon; of the beautiful lily-like flower that grows abundantly on the hill from which the Sermon on the Mount is supposed to have been delivered; a plan of an inner court in an Oriental house, such as they have been ever since the times of the Saviour. These cost him but a few moments at a time, yet how pleasant were they to look upon, to his children and friends at home."

all, is expected to be of no avail, because it will never be put in practice in future life. How few of those who attend to this branch of science, (mostly young ladies,) ever arrive at the end of all instruction here, that is, to sketch living nature. A few rude caricatures of some tolerable engraving, or a burlesque upon an Irishman's cottage, or a clump of stiff trees, as if suddenly taken with a paralysis, form about all the contributions to the "fine arts," which we can ordinarily expect from these disciples of Apelles. Copies may be of great service. So copying the pages of Addison may be of great service to one who would acquire the art of composition; but yet it would form a poor substitute for the actual attempt to embody original thoughts upon paper.

The same objection may not lie against the use of blocks, as the practice now is in some schools; for we should suppose something of linear perspective could be learned from this exercise. But with this admission, we think there are no blocks so good as blocks of buildings, and fictitious "settlements" and cobby-houses seem about as needless as sham-fights in time of war. When nature removes all her furniture of fences and ponds, and *real* barns and trees, then let us import manikin houses and bits of block from Germany to draw from.

We contend that the appropriate way to acquire the art is to try — not to transfer the products of the graver and brush second hand to Bristol-board, but to sketch dwellings and fences, and hill-sides and clouds, as nature herself carves and paints them, with her own light and shade, in the great picture-gallery around us. To do this, the pupil will need some hints; more than this, he will need some principles to guide him. It is important that we learn the principles of all subjects that we would understand. Principles run through subjects like threads of gold across embroidered velvet. He who would learn chemistry, or philosophy, or grammar, or other science aright, must soon learn what be the principles of those subjects, and then the facts and applications will be almost as easily acquired as one would find the fountain who follows the stream, or as one is sure of the flower who, from the very root, plucks the stem. All sciences have their principles, and then they have a multitude of facts that seem to hang upon those principles like golden beads upon a wire. If we acquire the principles, we can hardly fail to find the facts; but if we pursue a different course, our knowledge may be merely a congeries of disjointed scraps, with not power of association enough to bind them together, and authority of memory enough to call them forth when needed. For instance, it is a fact, that to reduce an improper fraction to whole numbers, we divide the numerator by the denominator. It is a principle, that common fractions represent division, and

that to find the value of any fraction we divide the numerator by the denominator. Now he who learns the fact, it is true, has knowledge enough for the present emergency;—but when he would reduce a common fraction to a decimal expression, he must learn another, and as it seems to him, very different fact, while the principle alluded to applies, with slight adaptation, equally well to both cases and many others.

This suggests that there are two methods of instruction. The one imparts facts, and permits the disciple to learn rules by rote, and perform processes and state results without giving the reason, as if the mind were merely to be crowded with knowledge. The other, as it were, draws a golden wand over the surface of things and points out where the living principles lie, like cool rivulets, concealed amidst the verdure which they themselves noiselessly create. The one burdens the memory; the other invigorates the reason.

In drawing, as elsewhere, there are principles. Guided by these, with a little practice, we believe that many of our pupils may acquire this delightful art. These necessary principles are few in number and easily applied.

Drawing necessarily implies two things, Perspective and Shading.* Of these, Perspective is first in order, and most important; it means drawing the outlines. Without correctness of outlines, no sketch is anything worth, any more than the picture of a friend is valuable if the features are those of another person. Perspective applies to all kinds of picture-making; to the lightest sketch and the most elaborate painting. "The most consummate master is tied to the observation of every one of these rules, on pain of pleasing none but the ignorant." No gorgeousness of coloring or elaborateness of detail can compensate for a radical defect here. In making the following suggestions, it is not supposed that the whole subject of Perspective is made easy, or that the many valuable works already written are rendered unnecessary for the artist. They are valuable in their place. We only contend that some of the plain principles of the science may be stripped of their technicalities, and expressed so as to be more readily understood and reduced to use. The gold that has been coined, and sent into familiar use among common men, is gold nevertheless.

The pupil in the outset should be well versed in the terms necessarily employed here, such as perpendicular lines, horizontal lines, converging and diverging lines, angles of the various kinds, and the like. An exercise in these might be very appropriate for the school-room, but nothing more upon this point

* These are frequently expressed by the terms Linear Perspective and Aerial Perspective. Linear Perspective refers to the outlines, while Aerial Perspective includes everything pertaining to shading.

need be said here. It seems proper in our ordinary instruction to dispense with most of the terms commonly employed in more learned works, and speak of these unerring principles in plain language, as one would speak of a principle of Syntax or Arithmetic. Hence little is said about "variating points" and "points of distance," and "ground plains" and "high and low horizons." These may be very appropriate for the pupil, when he has acquired ideas to be expressed by them. But we do not think that they need be set in battle array to frighten the young Raphael at the first step of his journey.

It may be premised that these principles refer only to straight lines; and of these, only to perpendicular and horizontal lines. It is true there are many lines in nature, that are drawn neither by the plumb-line nor level. But for all these a complexity of rules seems not desirable or serviceable. The direction of such lines is easily ascertained by methods hereinafter mentioned. The variety of curved lines is endless; we find every shape, from Hogarth's "line of beauty" to a letter *z*. But many of these can be referred to straight lines, or a series of straight lines, and drawn as if so, with such deviations as the eye may suggest. All the endless multiplicity of curves and angles and points, necessary to represent sky and water, and foliage and ground, creates but little trouble for those who have mastered the great principles of linear perspective. One is surprised to see how rapidly the way seems to open, as with resolution he enters this ground.

For apparatus, we need nothing more than a drawing pencil or even a common pencil and a page of white paper. As we progress, we shall need pencils of different shades, and our taste will lead us to select drawing-paper and perhaps Bristol-board; but the simple materials named above are sufficient for the beginner. To make the first attempt, some simple building of regular shape may well be selected. Any *barn* or *warehouse* will be willing to sit for its picture. Having determined to "Daguerreotype" such an object, we should take our position at some distance, and so as to see two of its sides * plainly. The pupil should learn to *stand* erect, and hold the book or portfolio in his hand, while he pursues these labors. This position is far more healthful than sitting, and soon all unsteadiness will give place to perfect ease and firmness. In many cases we *must* stand while sketching; hence we should early acquire the habit. Having taken our position then, as suggested, we shall find that *one corner* of the building is nearest us. The line representing that will be perpendicular. Let a perpendicular line representing that be drawn on the contemplated sketch. It may be of

* The artist will avoid a front view, or one where he is obliged to look directly upon the side or end of the principal building in his sketch.

any length; but the pupil will remember that all the other lines must be *in proportion;* hence it should not be too long. Sketches are more graceful and easily finished, if small. Young pupils and copyists usually design *large* pictures, as if, like masons, they finished their work by the yard. This perpendicular line is drawn according to the principle—

I. *All perpendicular lines in nature, are, in sketching, to be drawn perpendicularly.*

There is no exception to this principle in common drawing. The student will doubtless find a difficulty in drawing a line perfectly perpendicular or horizontal, or indeed a *straight* line of any kind. Practice will overcome this. In the case of young pupils, some preparatory lessons of this kind would be very suitable. But the eye soon becomes *educated*, and the hand learns to obey the eye. At any rate, regularity and precision in this matter *must be acquired*, or our sketches will be at war with the truth at every point.

The pupil will now ascertain what part of the building is on a level with his eye. A little observation, in the most careless, will determine this with sufficient accuracy. If the eaves appear to be on a level with the eye, let a line be drawn *horizontally* from the upper end of the perpendicular, to the right or left, as the side down which the eaves drip appears right or left of the corner first drawn. These lines will of course be at right angle to each other. The last line is thus drawn, according to the principle—

II. *All horizontal lines in nature, on a level with the eye, are, in sketching, drawn horizontally.*

Some difficulty may arise as to the *length* of this last line. The standard to which it is to be referred, is the first line. Does it appear to us as long as that? if not, how compare with it? These are questions which naturally arise, and the correct answers will of course indicate the proper length of our second line. We are to have no reference to the *real* length of this or any other line; but simply *how it appears to us*. Any line that recedes from us, will appear "foreshortened," that is, shortened in consequence of standing endwise to us. A few experiments with a common pencil will make this perfectly clear. If any difficulty arises, here we have a very simple method of measuring, by means of a pencil. With one eye closed, hold the pencil at arm's length, directly between the open eye and the object, and in such a position that *each end of the pencil shall be equally near the eye;* then bring the straight edge of the pencil to coincide with the line, and take off from the end of the pencil, by means of the thumb nail, the apparent length of the line. Now, without bringing the extended hand nearer the eye, so change its position that the pencil shall coin-

cide with the first line drawn, that is, the perpendicular, and you will at once perceive whether or not the apparent length is the same with the perpendicular. If so, it is easy to assign its length, for the perpendicular is already fixed. If of different length, it will not be difficult to compare them, and make this latter as many times longer or shorter as the case may require. This simple process requires some words for description; but in practice, it is easy and infallible. The pupil should early learn the use of it, for the most practised eye will sometimes err.

At the end of the second line, thus drawn, will be another perpendicular. This is to be drawn according to Rule I. Its length also may be determined by the method just described. It will invariably be shorter than the first perpendicular, because it is more remote, in compliance with Rule VI.

It should be remarked here, that the line representing the eaves is drawn horizontally, because it is on a level with the eye, Rule II. Had our position been differently chosen, had we taken our place in front of the building, so that the line of the eaves did not recede from us, that is, so that each of its ends was equally distant from the eye, it would still have been drawn horizontally, even if it were *not* on a level with the eye; according to this principle—

III. *All horizontal lines in nature, whether above or below the eye, that do not recede from us, are, in sketching, to be drawn horizontally.*

It may now be desirable to finish the side of the building we have commenced. The base line alone remains. This is below the eye, and, as we took our first position, it recedes from us. It must therefore ascend as it recedes, according to the principle—

IV. *All lines in nature, that are below the eye, and that recede from us, will, in sketching, ascend as they recede.*

The rapidity of the ascent will depend upon two conditions; one is the distance below the eye. If a line lies far below us, it will, on that account, ascend rapidly. Again, if a line recede rapidly, it will, for that reason, ascend rapidly.

Much is left to the eye here, but fortunately not all. We have a very convenient way of ascertaining the position of a line. Hold the pencil as described before, under Rule II., so that it shall coincide with any line to be experimented upon, and the position of the pencil will indicate the direction of the line. If it is level, or ascends towards the right or left, it will not be difficult to draw a required line on the sketch, with a similar inclination. Or, if this is not plain enough, we can, keeping the pencil fixed, bring the sketch in an upright position with the other hand, directly behind the pencil, till the pencil itself actually rests on the place of the desired line. The true

position of the line can be no longer doubtful. Experiments of this kind may often be necessary for the pupil, and even the experienced artist will not fail to find times, when some expedient is needful, or his perspective will not bear the critic's eye.

The outlines of the first side are now, as we will suppose, complete. But from our first position two sides are visible. If so, a line representing the third corner is now to be drawn. This is a perpendicular, Rule I. The only point of difficulty is its distance from the first perpendicular. This may be ascertained by the eye, or by the method under Rule II. The base line of this side is to be drawn by Rule IV. This line will ascend as it recedes, as did the other base, but in an opposite direction, because it recedes in an opposite direction.

If this side or end is surmounted by a gable, this may now be drawn. The first step may be to ascertain the location of the apex. This must of course be over the middle. That found, we have only to ascertain the height. This may be done by trial; and, having located it, draw lines from it to each of the eaves, and the outline is complete. Possibly, the roof may appear too steep or flat; if so, the remedy is easy. That is, erase the last lines, and try again, till this portion of the building appears correct. The roof will now demand attention. Probably, the ridge will first be drawn. Starting from the apex of the gable, already located, it will descend to the other, the more remote end, according to this principle—

V. *All horizontal lines in nature, that are above the level of the eye, and that recede from us, will, in sketching, descend as they recede.*

It only remains to draw a line bounding the remote end of the roof. If our position is remote from the building, this will be sufficiently accurate if it is drawn parallel to the first end; or its position may be determined by the method mentioned under Rule IV.

It is obvious, if these suggestions are followed, that the remote end of the roof, as of each of the sides, will be somewhat smaller than the end nearest us. This will be according to the principle,

VI. *All objects in nature, that recede from us, will, in sketching, diminish in size as they recede.*

This will confirm the Rules IV. and V., and by it the accuracy of our perspective may be tested. The pupil will need to heed this particularly, or he will often be misled. Frequent measuring will guard from many gross mistakes.

The outlines of our building are now complete, and, if correctly drawn, will appear upon the paper as if a piece of glass, covered with transparent resin or varnish, had been held up directly before our eye, and the outlines sketched with a pointed instrument upon it. Taken in this way, the perspective would

be literally correct, and our work, so far as possible, should be as perfectly so. At least it should be *natural;* there should be no *distortions*. Without this, no sketch can be tolerable, whatever beauty of coloring it may possess. Our mode of sketching this plain building will suggest the mode we would pursue in all cases. We might have chosen a very different position; though this would have changed the direction of the lines; still, the same great principles would apply equally well. They are invariable. Or, having chosen this position, we might have commenced our sketch at any other part; it would have made no difference with the result. Other principles might also be suggested, but these seem sufficient. He who would successfully practise this art, must possess the substance of them, or he has little security from error.

But when we have completed the grand outlines, there still remains much to be done. If it is a dwelling of man, and not of beast, windows will need to be inserted, doors must be opened, and whatever *characterizes* the building is to be represented on paper. In drawing the tops and sides of all these, so far as straight lines are employed, the same rules are to be observed as in the main outlines. Not even the bar of a window-sash should be drawn by the pupil without thinking of the *principle* that gives direction to it. In the *size* of these particulars, the pupil will generally err by making them too large. He should often inquire what proportion they bear to the whole side on which they are. Frequent measuring will be of great service. With regard to the *location* of such details as windows and doors, and the like, the eye must govern; but it is by no means difficult to determine this with sufficient accuracy. Such questions as these will often occur: How far is such a window or door from the side of a building, or from the top? How does the space between the windows compare with the size of the windows themselves? Attention is always to be paid to *foreshortening*. A window seen on a receding side will retain its proportionate length, but may be very much diminished in width. We are to remember to draw things as they *appear*, and not as they are. Observance of these things, and a determination to make the sketch a representation of the object itself, in every important particular, will conquer a host of difficulties.

We would suggest that all these lines should be drawn very *faintly* at first, till it appears that they are correct; then they can, by a few passages of the pencil, be made plainer. Otherwise, having been drawn with a heavy hand, they cannot be erased, if wrong, without greatly marring the surface of the paper. The beginner should also bear in mind that, though straight lines are desirable, *ruling* is inadmissible. It gives a stiff, wiry appearance to the outlines, which is very offensive to the

eye of the artist. The fine wavering appearance, that will characterize all lines drawn by the unguided hand, is far more pleasant.

The building now exists in outline. To the eye of the artist it is almost complete. He sees it all embodied before him. The finishing may be supplied after the lapse of years.—Sketches from a journey are frequently brought home in this form and finished at leisure. Still, much remains to be done. The outlines are to be filled up—the skeleton is to be clothed with flesh. This leads us to speak of Shading, or Aerial Perspective.

Of this we need say little, although it is a most extensive subject. We always feel that, if pupils succeed in the outlines, they will succeed here also. Our custom is to have pupils commence shading as soon as they have completed with tolerable accuracy one outline sketch of a simple building. There are various methods of applying the color; it may be in India-ink, simply, or other water colors, or in oil, or even in common ink or charcoal, or in "monochromatics." But we do not suppose that any better way exists for the beginner than the simple lead pencil; of which different shades will now be necessary, and can easily be procured.

Some of the more obvious principles of shading may be stated. Scarcely any part of a building or sketch is to be left entirely white. In a sunny day, the light comes mostly from one particular part of the heavens. Though the radiating point may change every moment, yet at any given period there is one principal source of light. So, in putting on the "lights and shadows," we first inquire from what source the light proceeds. We may be governed by the position of the sun at that moment, or we may *conceive* the light to come from any side; but, having once determined that point, it remains fixed for the picture.

Of course, all the shadows fall in one direction—away from the light.

Generally, the sides of buildings and objects exposed to the light will be light, while the others will be dark. But this rule admits of many modifications. The bright side will not all be equally light. That part which adjoins a dark side will be usually left much lighter than any other part. So of a dark side, the darkest part will be adjoining a sunny side. In this way we secure strong contrasts. And in this matter the pupil should observe that we sometimes take great liberties with nature. She, the mistress of elegant shading, has an almost infinite variety of colors. Whenever she turns the kaleidoscope before our eye, she realizes the humorous fancy of the poet, in speaking of the creation of woman. She

> "Compelled the rose, with nicest art,
> Its blushing tints to her soft cheeks impart;
> Then *chopped the rainbow up*, and with the chips
> She went to work and finished off her lips!"

But our pencil-point will only afford us the shades of *one* color; with these we must portray sunlight and shade, sky and trees. If nature would have the eye distinguish between one field and its neighbor, she can fill one with yellow grain, and paints the approaching harvest in the other with some shade of green; while we can only leave one light, and throw a mass of shade into the other. The same remark applies to different buildings and parts of the same building. But in some way distinctness must be secured in all objects that are near us. More remote objects undergo a process called "degradation," and lose somewhat of their distinctness.

The shading of one side must never blend with that of another side. The dark hue that may rest on a roof must be kept aloof from the shading of the sides, and so of adjoining sides, that the eye may at once distinguish the several parts that are represented. The picture should have life, animation, and *stand out.* Strong and appropriate contrasts tend to produce this effect. Masses of heavy shading, and objects standing near in a strong light, break up the monotony and *flatness* which youthful attempts frequently present, but of which nature is never guilty. If she has nothing to represent on her "perspective plane" but a sandy desert and sky, she will so entice the eye back to her "points of distance," that we are perfectly conscious that some parts of that monotonous plain are distant many leagues, while another part is under our feet; but this is rarely the success of a beginner.

Some remarks will be expected upon the mechanical part of shading. The customary method is to cover the part of the sketch to be shaded with parallel lines, more or less thick and dark according to the desired depth of color. These lines are then covered with another set of similar lines diagonal to the first, and then by another, if necessary, till the surface under labor is dark enough to suit the taste. The pupil can adopt his own method; but the way here spoken of will be likely to secure one desirable trait—I mean evenness of shading. It need hardly be remarked that soft and dark pencils are employed for this purpose.

It cannot be too often urged upon the beginner, that great distinctness of outline and contrast in shading different parts are necessary to give prominence to objects and lend animation to the work. If any portion of the work is to have the appearance of *projecting* over the surface below, as the eaves, or ends of roofs, or window-sills, this can easily be effected by strowing dark shading immediately under, while we leave the projecting part much lighter. The windows and doors will demand a share of attention. They are important parts of any dwelling, and must be made expressive. In shading, the portions marked out for these have probably been left untouched. They are now to be

fenced around with a sharp outline; if they are on a dark side they may be left somewhat light; and, in one way or another, they must be made quite visible. If the windows are open, we have only to make the part represented open perfectly black; if a curtain floats in the open casement, we need only leave that perfectly or nearly white, with a wavy outline, on a dark ground. Though our picture is designed to represent nothing but "still life," these things will help convey the idea that *living people reside there.*

The remarks we have made with regard to one building will indicate sufficiently our method of procedure with regard to all objects of this kind. If more complicated buildings present themselves for a portrait, or groups of buildings ask for a "family picture," we may apply the same great principles. In sketching the outlines, we should remember the motto, "one thing at a time," and complete one object in outline before we commence another. Then we can ask, and almost as readily determine, at what point in the first object another object joins, or how far distant it lies, and how large it is comparatively. And so we shall soon have added to the group all that will properly appear in one sketch. We merely represent in a single picture a scene that covers more than 60°, or one-sixth of the whole horizon. The same principles of shading will apply to all. We speak thus at length of buildings, because, in a climate where men live and beasts must be sheltered, these will almost necessarily be present in every landscape, and will be interesting and prominent objects, and the beginner certainly will fix upon them as starting-points. These suggestions, we think, will be sufficient to guide the interested, persevering student.

"'Tis thus that painters write their names at Cos."

But other and very important parts remain to be spoken of. Almost every building that gratifies a painter's eye is shown on a "setting" of trees; hence the *foliage* must not be overlooked. This is, in most cases, the easiest to perform, and at the same time the most difficult to describe. No part seems so unattainable at first; no part is so easy, when we *know how.* The pencil of the artist does not move with great regularity here. We aim to copy the general outline of trees. Each tree has its peculiar profile and expression. This is learned by observation. The poplar points to heaven in a very different way from the maple. The elm extends its arms in a summer wind in a very different way from the hemlock and pine. The weeping willow droops like unconsolable grief, the hardy oak stands up, in stiff independence, like a "Sultan's standard in a host," while the locust fairly *titters* in the joy of receiving a lover's visit from the breeze. The *expression* we design to copy; but "every leaf in those

countless forests" must not expect a profile. We dash them off by the thousand. When we would make a mass of foliage, we assemble, without any premeditation or order, a congress of *z's*, and *s's*, and *w's*, in close juxtaposition. We need but few marks; but these decided, spirited. Pupils work too much upon the foliage; they fairly *close up* the space allotted to it, with a multiplicity of fine dashes, till the group of leaves look more like a mess of "cut feed," or the bottom of a mince-bowl, than living, laughing trees,

> "Telling their tales, through the long summer day,
> To the cool west wind."

The *ground* will also ask some little care. All level surfaces are depicted by horizontal lines, more or less dark and thick, as the case may demand. A certain roughness and unsteadiness is desirable in these lines. If the surface is covered with grass and herbs, a few random cuts, after the ground has been shaded, to represent leaves and herbs, will be far better than an attempt to make every spear of green leave its autograph.

If the area is *water*, the same work will do as foreground, only the vegetation will be out of place, and these lines should be somewhat sharper and more regular and steady. This will give great transparency to the surface.

Of *fences* we need say little. In this country, they exist in every landscape. The selfishness of men seems to forbid that any part of the earth's surface should be held in common. Hence the sun's disk upon the blue sky is not more clearly defined than the *contour* of every door-yard. The desire to have as much ground as possible for grass and cabbage, presses stone fences up to the very eaves and door-steps of our dwellings, till crowded life fairly seems to *exude* into the road, and cries out, like a character in the drama,

> "Room, room there, room!"

We could do with all this tolerably well, if these enclosures were tasteful. But sharp upright pickets do shock good feelings. A white fence of this description may be useful for conducting off the electric fluid, or for the purpose of impaling Good Taste upon its sharp points, but it will seldom appear when a painter's eye is to be gratified. If fences are to be made darker than the surrounding landscape, the task is easy; if light, on a dark ground, the difficulty is somewhat greater. Then we are to mark out the fence,—the outlines of each post and bar, with a distinct line to keep the shading off, and then make the surface around and *close to* this outline dark. The fence in this way is left white. The effect will be great animation. If the fence is found to *stare* too much, it may be softened by a little shading. Let the pupil avoid too great regularity here. It may be bad husbandry to leave

bars down, and have broken rails and leaning posts; but it is good drawing; that is, there should be a *natural irregularity*. Most pupils set up posts as regularly as cadets on a parade. This will never do for country fences in a picture. They may lean a little, but with some irregularity, and the ends of now and then a rail may well have started for the centre of the earth, in obedience to the laws of gravitation. This will tend to take away the appearance of stiffness and formality.

The sky also must not be omitted. The same parallel lines, spoken of in the description of ground and water, will do here, if the pupil can think of nothing better. Let him remember that the sky always appears, by way of contrast, to grow brighter as it approaches the horizon. But ours is not a world of perpetual clear skies, hence some attempts must be made to represent those "wandering cisterns," the clouds, that go floating over us. This is not difficult. Any rude engraving may well be consulted. That will convey the instruction as well as a professor. If the pupil would grace his sketch with the most lively of all objects, those snow-white drifts and vapor, that rise of a summer afternoon, and stand in the firmament like "bulwarks of some viewless land," and always lift the thought, in the words of our dearly beloved Watts,

> "Up to the fields where angels lie,
> And living waters gently roll,"

the task is certainly more difficult, and should not be rashly attempted by a beginner.

We have thus finished the suggestions we designed. They refer simply to what is called "still life," in painting. Moving objects, animals, and, above all, the human form and face divine, belong to a higher department, and require more skill and practice. But this done, that will be comparatively easy; or, without attempting that, this branch of the art is sufficient to beautify many of the seasons of life.

We have said little of drawing from copies. We do not believe it necessary as an introduction to this delightful art. Nature is the best copy. With the suggestions here made, and a close observation of the principles of perspective, one, even with ordinary talent, can hardly fail of success, especially if he engages the aid of a teacher who knows how to limner from nature himself, and believes he can teach others to do the same. But if any one who reads these lines is sincerely anxious to learn, let him not hesitate because he cannot enjoy the assistance of the artist. "I will try," has done wonders; and surely the prospect is flattering enough to entice us on. It is true that the difficulty is greater for some than for others; but even if we are in the worst case, and have not what is denominated an "eye" for seizing the pro-

portions, we need it in almost all kinds of business, and nothing will confer upon us that possession so surely as attention to this pursuit. But in most cases the difficulty is only imaginary.

It may not be amiss to allude to the experience of the writer. He had reached the age of manhood and been long engaged in teaching before attempting this matter. With the impression that the skill would be most desirable, he nevertheless made no attempt, from the conviction that the attempt would be fruitless; he had not the genius for it. But in a lucky hour, the sight of a class engaged in drawing, (from copies,) under the eye of a master, rekindled the desire. The acquisition seemed worth an earnest attempt. An equally fortunate suggestion led him, not to the copies and the master, but to a miserable hut situated near. This was nature's first lesson. The hut was soon laid down in profile and light and shade upon paper, in so plain a manner that there could be no mistaking it. The pupils who were enjoying the aid of copies and a master persisted in saying that this could not be a first attempt. And probably to this day—it is nowmany years since—they are well persuaded that one cannot learn to draw but from copies and a master.

This early success led to a series of efforts of a similar kind. This was done without any suggestions from teachers, or much aid from books devoted to this subject. The writer is of opinion that the best way to learn to draw from copies is to begin first to draw from nature. From a sense of the need of some guide different from that works on Drawing offer, these rules were evolved, simply for private use; if they shall be found serviceable to others, it will be well. Drawing has not been the business of the writer. The pressure of other labors has allowed but an occasional attention to it. Months have frequently elapsed without any use of the pencil. But in the intervals of toil, and those occasional hours of leisure which occur along the journey of life, the pleasure it has afforded has been exceedingly great. Such labors offer the very best sedative for care, the best recreation from exhausting labor. It is the testimony of Bishop Heber, the Christian scholar and poet,

> "I spread my books, *my pencil try*,
> The lingering noon to cheer."

It has not only whiled away many an otherwise weary hour, but it has frequently doubled or at least prolonged the pleasure of travelling. It has rendered it possible to recall the most vivid impressions of scenes and places visited, long after the event. One who has lying before him pencil sketches of the spot where Wolfe said, "I die happy;" of the fortifications of Quebec, and the Falls of Montmorenci; of Saddle Mt., of the birthplace of Bryant, the sweetest of American poets; of Jamestown, with its

historical recollections, and many other most interesting spots, cannot but be grateful for the art that can so perpetuate the memory of scenes once visited, and recall "them that's awa'." These sketches are all rude, it is true; the hand that drew them is not that of an artist; but they are sufficiently near the life to enable one who has seen the places at once to recognize them. Hence it is clear that most, if not all could learn; no particular endowment of genius is necessary to enable us to acquire the principles and some degree of proficiency in the practice of the art of "writing down objects." A little more boldness of speaking is employed here because the experiment has been tried. The experience of the writer is already given. And during the past years of teaching, many pupils have been instructed under his care on these simple principles. The method has been that which would be suggested by reading these pages. *The very first lesson is from nature.* Great attention from the outset is paid to correctness of perspective. And by a gradual, but not difficult process of training, the scholar is led to observe for himself and pencil down what he sees. Formidable difficulties soon vanish, and frequently in the course of a single term one who never drew, either from nature or copies, has been able to sketch with at least tolerable ease and accuracy. Drawing from copies previously, has in some cases seemed an advantage, but frequently a hindrance. If the object in view were merely to copy, the better way would be to learn first to copy nature.

Fellow teachers, this subject is especially appropriate for us. The influence of such an acquirement upon ourselves could not but be desirable. It would refine the taste; it would tend to prolong the freshness of youth; it would enable us to see a thousand beauties unseen before; it would frequently afford a salutary relief from the vexations of our business, and add new pleasure to our vacation excursions. And how rich the benefit, if we can convey some knowledge of this delightful art to the little company of disciples that crowd around us for instruction. It will contribute to make us longer remembered as persons of taste and successful teachers. It will diffuse an atmosphere of refinement over the school-room; it will tend, as all our labors should, to diffuse an air of courtesey and refinement around the future life of those we teach; it will kindle up new lights in the "haunts and homes" of the future fathers and mothers, and *teachers* of New England; it will make the current of life go a little more softly, if we can teach even a small portion of our pupils "to guide the pencil and "turn the tuneful page."

These acquisitions are in themselves desirable—but we look mostly to the effect upon the whole character. Attention to the fine arts, a taste for good literature, existing along with sterling qualities of character and more solid possessions, refines, chastens all the rest. It is like one sister in a family of brethren;

it is like one species of fragrant flower in a field of grass; and amid the trials of life, it seems like the sweet voice of a girl, singing in a quiet room in a subdued tone, while the storm rages without. Future existence has storm and battle enough in reserve for all our pupils. How much they will need the amenities of life, the influence of the delicate arts, some knowledge of science and literary pursuits to keep them from low and vulgar associations and refresh the mind when it is worn with the contentions of business. And oh! how much they will need simple, fervent piety! Some may think there is no connection between these things of which mention has been made and this latter possession. It is true, the connection is remote enough. But happily Taste and Morals are not quite disassociated in our world, as bad as it is. And we believe that, as a class, the educated, the refined, are likely not only to be better citizens and more agreeable companions here, but (is it too much to say?) more likely to plant their feet at last on those happy peaceful shores, where the Good and the Beautiful will stay in our presence forever. Hence, as a preparation for future life, and as a matter that will be likely to have a favorable bearing upon our preparation for the world to come, we look upon a good taste and its exhibitions—upon Drawing and Music, and correct literature—as, in the words of the poet, with some modification,

> "The first note of organ, heard within
> Cathedral aisle ere yet its symphonies begin."

PRESENCE.—Some persons are endowed by nature with an ability to inspire respect from their very presence. For such persons it is comparatively easy to maintain government; but for all, it is not so easy. With here and there an august and commanding presence, and the calm clear eye, that can look down opposition, there be a great multitude of "little folk," who lack all these advantages, and must maintain authority, if at all, with considerable exertion. It was a remark of Robert Hall, that his voice was so feeble that he must use it more incessantly, and so make up in speed what was wanting in power. Thus some teachers find that, as their consciousness of ability to govern is less, they must multiply the means. It is well for them if they do not overdo, and frustrate the ends of government by governing too much. But government in some way we must have, or all is lost. It is said of Father Giles, of Danvers, that when he went into a new school he appeared so large and majestic that the little boys stared at him. He once asked them if they could tell what made him so large; and added, "It is by eating such little boys as you!" Without any impression that he really meant what he said, they were yet thoroughly persuaded that he could GOVERN.

HEALTH.

"Bodily exercise profiteth little."—*Scripture.*

We quote this motto, not for the purpose of disputing it, but to say that it must here be taken in a very different sense; it is capable of quite another construction. As it is laid down in the writings of St. Paul, it is not one of the "sanitary regulations." It may be true that "bodily exercise profiteth little" as a religious ceremony; but it is very profitable so far as health is concerned.

Health is important for all. All the possessions of earth are worth little to the man of infirm and disordered constitution. Riches only tantalize their possessor, when the gratifications that wealth can procure must be foregone from the presence of disease. Of what use is it to lie upon a splendid couch, if we must lie in pain? We would better lie upon the ground in a hut, if we can only have the sweet sleep of the laboring man. Of what use is it to be able to cover our table with dishes of gold, and fill them with contributions from the four quarters of the globe, if the stomach is in a nausea at the thought of receiving food? We would better sit down with the peasant to a loaf of bread, and a gourd of water from the spring, if we can only have the "sauce of hunger."

Of no earthly possession are men more reckless than of health, because of earthly possessions it is most valuable. Such is the inversion of all reason in our race that we squander first what we ought most carefully to retain. In this reckless extravagance the interests of the soul go most thoughtlessly. And oh, how often they go irrecoverably, like a precious casket dropped overboard into the dark waters of the ocean of life! The life that now is, is dearly prized. "All that a man hath will he give for his life;" but rather than "fling away ambition," men will fling away life, as if it were nothing worth. In this course of mad profusion, is it strange that health should often be staked in a game of extremest hazard, for one throb of momentary enjoyment? Hence, of the citizens of our world, how many, gifted originally with the rich possessions of life and health, have mortgaged both, and are now bankrupt in health, and fatally sure of an early death!

Our legislature, at its last session, enacted that all teachers in our public schools should qualify themselves to teach Physiology; and of course the implication is conveyed that pupils, that attend those schools, should study the laws of health. This is what our great statesman calls "reënacting the will of God." All children and men ought to understand these things. Nature herself teaches this. She calls upon us, in every pain we

bear; in every hacking cough; in every halting footstep; by every apprehension of approaching death; nay, more than this, as by a ministry of love, she calls upon us by every hour of quiet repose, by every refreshing draft, by every sustaining morsel, by every grasping after life, to understand and apply the laws of our physical being. How much good will flow from such a provision, it is impossible now to foresee. It is much easier to legislate than to secure a fulfilment. It were very easy to enact that teachers should save all the good people of this Commonwealth from the effects of the original sin; but it is doubtful whether it would effect much. It is truly lamentable, that fathers and mothers should refer to a Committee of Teachers (already overburdened) what they themselves should attend to, and make the first concern in the nursery, and the most important lesson of childhood, so far as relates to earthly things, that is, *the proper consideration of the laws of life and health.*

These remarks upon the importance of health apply to all, but to none more than to men of our profession. Teachers need sound health; and, next to parents, teachers exert the most influence in training the young. If we understand and apply the maxims of health, and realize the happy effects in our experience, we shall be very likely to impart a portion of our knowledge to those who wait on our teaching. Wisdom, therefore, imparted to the teacher is, in no very indirect way, imparted to the multitudes of the taught. But as a personal matter, we need more than most men sound health. People of debilitated constitution are almost necessarily inefficient and irritable. Either fault is fatal to ease or success in teaching. Men, whose business it is to rouse the dormant energies of the soul, should be themselves awake; hence we need efficiency. And certainly, amidst the irritations of our irritable business, we need a spirit that cannot easily be moved to anger or spleen. Irritable nerves may do among herdsmen, and caterers to the shambles. In their business there are no intelligent, sensitive natures to suffer from their violence. It is better that blows should be recorded in scars upon the backs even of innocent sheep, than that the gashes of a violent temper should cut down into the tender fibres of a human soul. Teachers may meet many provocations to wrath, but they should not become irritable. The atmosphere of the school-room should never vibrate to one harsh word or petulant expression. We almost express the same idea by saying that teachers should possess sound health.

And we believe, that it is the merciful design of Providence *that all should be well*, if we will only be wise. He who is poised with golden harp above, needs equally the praise of well-tuned and cheerful harps below. And though the subdued

chorus of prayer and praise, mingled with sighs and groans, that goes up from many of the sick chambers of earth, and from the torn hearts of suffering ones, is far better than the insolent defiance of ungrateful prosperity, yet who does not see, that the gratitude of truly thankful health and wealth would be a far more suitable and acceptable offering to Him. Our folly and sin is, that when we enjoy the gift we thanklessly forget the Giver.

But if we would be well, we must use the appropriate means; we might as well expect tables in the wilderness, and drafts of living water from the rock, as expect good health without caring for it. We have too many evil tendencies and improper allurements in our present civilized life to permit us to enjoy good health without great care. Precaution and toil are the price of safety here. As teachers, we need especial care for this. Our business is rousing, as all know. It calls for the constant use of the thinking powers; hence the body often suffers for the sins of the mind. Our business is mostly sedentary; hence we sometimes pay fearful penalties for the neglect of bodily exercise. In the languor that results from mental engagement, we fancy that we are fatigued. Many a teacher goes to his couch of repose, fancying that he is really tired, when he is only *suffering for want of work*. The charitable verdict of friends after the loss of health, or the death of one in literary life is, "Killed himself by hard study," whereas the true verdict would more likely be "Killed himself by laziness," (pardon the word.) It is not easy to commit suicide by intense mental application, if at the same time the body is faithfully exercised. The great antidote to mental labor is bodily exertion, strange as it may seem. But the mistake that thousands commit here is almost pardonable; for confinement and the exhausting labors of the school-room beget a sensé of fatigue, that is easily mistaken for real bodily exhaustion. Hence, the sofa and the couch are often the remedy after a day of hard work in the recitation-room. The saw-horse, or the saddle, or jumping-rope would be far more appropriate. A real fatigue can only be relieved by rest; but this fictitious feeling, now alluded to, will fairly ooze out at the fingers' ends if you will only forget for a few moments that you have a mind, and rouse up the neglected, torpid body to vigorous action, and saw, or ride, or run, till the animated current of life begins to throw its surges up around the walls of the heart, and send out a clot of perspiration at every pore. You will be surprised to find that your feeling of lassitude has gone; you are like a supposed bankrupt, who sits down to mourn over his newly-imposed beggary, and then finds that the report of his losses was nothing but a fabrication. He is a rich man yet!

Most persons who are subject to much intellectual labor need vigorous exercise to divert the currents of vital energy that set towards the brain. We must digest as well as meditate. Hard thinking never lets any light into the stomach; on the contrary, much diligence in the head seems to draw off the vital fluid from the digestive organs, and they move, if they move at all, very torpidly. Hence, if we study much, and are sedentary in our habits, we must at suitable intervals descend from the regions of study and thought, and take care of digestion. The brain asks to be quiet, that its connection of ideas may not be broken; the stomach asks to be shaken, that its contents may not stagnate. He that cares for the brain, with its atmosphere of thought, and does not care for the stomach, with its service of meats and drinks, is not wise. An exasperated stomach is much harder to appease than a neglected brain.

And then we should remember that all work is not exercise. There is a vast difference in the various modes of accomplishing the object in view. Walking is a very common method; but it is defective, inasmuch as it leaves the great internal organs in a state of dignified repose. Running a furlong is better than walking a mile. If we may trust to the experience of the athletic Greeks, this is a most efficient mode. They gave the palm to him who could run the fastest. We, in these later times, thinking more of study and contemplation than of good digestion, profess to abhor such undignified modes of locomotion; but probably we are not wiser than they. If the ancient games of running were re-instituted, and our teachers and students and professional men were inspired with an ambition to surpass one another in agility of feet, as well as in the pursuits of letters, and would run a mile every day, we should soon see the good effects of it in better health, and nobler forms, and longer life, as well as in a far greater ability to bear mental toil.

Dancing is also a noble method of preserving health. He who should rescue this from its evil associations with the ball-room and frivolous mirth, and consecrate it to health at the fireside and in the school-room, would do the world greater service than digging up the buried cities of Herculaneum and Pompeii. If, in default of other methods, some form of dancing were engaged in by the suffering ones of our profession, conscientiously, as a prescription for health, certainly the Doctor of Medicine would give his sanction, and the Doctor of Divinity would not long withhold his assent. Riding horseback is another most noble method of exercise for weary teachers. Possibly, some may think they cannot afford it; but let me assure you, that every hour, spent in this way, gives one a longer lease on life. But, in whatever way we take our exercise, we should see that we daily have it; it is due to ourselves; it is due to our

school. And let the exercise be of an energetic kind; let it be vigorous enough to force out the perspiration, even in the cold seasons of the year.

And one suggestion more. Are the walls of "the house you live in" each day laved in cold water? If not, whatever be the month of the year, you lose one of the greatest luxuries of the season. There is a whole chest of medicine in a pail of cold water. And this is not merely a prescription for the bodily health; it is more; remember that in the Scripture it is classed with sacred duties — "having your bodies washed with pure water;" and with the poet, that,

> "E'en from the body's purity, the mind
> Receives sympathetic aid."

And now, O teacher, art thou languid and care-worn? Then rouse thee; devote a portion of each day to *vigorous* exercise, if possible, in the open air; when mental labor increases, increase bodily exertion also; make it almost a religious duty; seek a bodily frame as firm and vigorous as that of the farmer; remember that mental exertion is far more effectual when the nerves are steady, and the muscles strong; never go to rest till you are tired in body as well as mind; be faithful; be cheerful, and ere long we hope we shall be able to construe you in the "perfect tense," "potential mode."

STUDYING TOGETHER.

SHALL pupils be allowed to study together? Not often; nothing is more fatal to good scholarship, and yet no practice is more common. There are in every school some pupils, that belong not to the class of trees, or even under-shrubs, but of *climbing plants;* they can never stand alone; they must depend upon somebody; their tendrils are always clasping around some foreign substance. Such persons belong to the class of doubters; they have no certain ideas. If they express any truth with any degree of boldness, you may be sure they have heard some body else express the same thing before them. Such persons always fill their lamps with borrowed oil; if their wick emits one ray of light, it is proof positive of a loan or a theft! Now, unto this respectable class it is not too much to say that many if not most of our pupils belong. If a difficult, or even an ordinary lesson is assigned, they must at once *club*, and examine the matter. In the committee of the whole, thus constituted, there will naturally be some person of a little more sagacity than the rest, or who has travelled the same ground before. His opinions are received with great def-

erence, and he is requested to lead the way. It flatters human nature to be confided in, and so, partly from pity, and partly from pride, he consents. The others have the appearance of great diligence during the investigation, and suggest many important considerations; but *the* difficulty they never expect to overcome. You may be assured, they will never unlock the secret until they steal a key! In process of events, however, either by the assistance of some more sagacious one, or the combined efforts of guessing, the method of solution is found, and freely imparted to the whole circle. All this saves labor, and the class "lay the flattering unction to their souls" that they have learned the lesson, while they have only stolen it! It is a plagiarism. And when the time of recitation occurs, they shine, if they shine at all, by borrowed light; they boldly present the spoils of their piracy, as if they were honest gain. The teacher perhaps is deceived; the pupils have taken another lesson in deception and fraud, and the impression is made still deeper, that the business of education is to get over the surface, to snatch at results; and not, as is really the case, to discipline the thinking powers and *learn how to learn.*

We cannot say that there are no cases where mutual study is not allowable; without doubt there may be; but the *habit* is prejudicial in the extreme. It fastens upon the scholar the practice of deception, as we have seen. It secures to the pupil who adopts this method very imperfect ideas. Very few scholars are competent to explain even what has been recently explained to them. The mind must carefully examine its treasures, and arrange them, before it can well impart them. Knowledge is not ours until we have digested it. When a pupil thus undertakes the business of explanation, he will be very likely to think too much of the phraseology in which the idea was conveyed to him; he will not discriminate between what is important and what is non-essential; and so there is more to fear that his explanation will be only a rough daub beside the original, and we can well conceive how imperfect will be the idea in the mind that copies from him. Again, it makes confusion in the school-room, as most teachers know. And, what is worst of all, it blinds the scholar to the great object of study and defrauds him of the advantage he ought to gain. We study, not so much for the acquisitions, as for the discipline. If we then habitually forego the labor, and seek to purloin the fruits of toil from the treasury of others, we imbibe very low and improper ideas of intellectual things, and at the same time lose all the vigor that accrues from hard and successful toil. The exertion, the struggle is what we need, and, losing that, we may as well write down in our account that we have lost every thing. Indulging in such a practice, the scholar loses too a large amount of the most refined pleasure. Successful intel-tual toil needs no reward from others; it brings its own pay. It

is a pleasure to think that he who would build and garnish a palace of thought, in the chambers of which he can sit down delighted, must himself go down into the quarry with pickaxe and spade, and with substantial blows assist in preparing the blocks. Other places may be captured or bought; this, with our own hands, must be built.

And last of all, the practice alluded to makes dependent scholars. There is no power we all admire and covet more than that of independent vigorous thought. It is a source of vast, and at the same time most refined enjoyment to the possessor. It is a most profitable quality. He who can think patiently has the key of all knowledge. It was the bold and almost profane remark of one of the world's chief warriors "God help those who have the most cannon!" This suggests of course the idea, that, in his own estimation, he was invincible; this was far from being uniformly true. But if there is anything in intellectual matters that seems like the aid of superior beings, that nothing can hinder, that no opposition can prostrate, that no worldly influence can disappoint, it is the power of patient, vigorous thought. It works wonders. It instructs ignorance; it raises mental weakness to power; it enlightens what is dark; fathoms what is profound; it has enriched science and art with discoveries; it has filled the earth with wonders; it has enlightened the world. But it is the *independent* thinkers that have done all this. That kind of thought that has no resources in itself, and no confidence in its own conclusions without the approbation of others, is worthy of less praise, if it deserves the name. Now one prominent fault of the practice here condemned is, that it fosters the habit of leaning upon others; it makes us "climbing plants." It fills us with the idea that we can do nothing alone; we must *join* to perform the slightest task; not a lesson can be learned; not one difficult pass can be travelled, unless we can feel the guiding hand of a leader. We are the slaves of habit. Indulging in this vile practice, then, through the important years of early training, how certain it is that the shackles will hang to us in after life, and that, having been dependent scholars, we shall never make independent, thinking men! A much nobler way is for the pupil to resolve that, whatever task is assigned, he will go to the discharge of it *alone*. If it is all as dark as night, and the way exceedingly rough, and the prospect of success but slight, let him, nevertheless, go unattended by advisers or helps. If he fails, let him fail with the thought that he has done what he could; and if he succeeds, succeed with the noble consciousness that the praise is all his own. Teacher, do not allow your pupils to study together.

SPELLING.

"Where I may sit and rightly *spell*."

VERY little has been said upon the subject of Spelling. Teachers sometimes complain that our paper is not practical enough. They need more remarks upon the way in which the affairs of the school-room should be conducted. It is pleasant to a farmer to find in the journal devoted to his business, some hints that shall direct him in his daily work. Some plain direction as to the way in which his scythe may be hung to better advantage would be far more acceptable to most husbandmen than a whole discourse upon vegetable nutrition. This is very obvious; we see the reason of it. So it seems to us, that a few remarks upon so plain a subject as spelling will not be unacceptable to many of the thousand readers of the *Teacher*.

Spelling is very important; he that can "rightly spell," presents good evidence of being well educated. The time was when this exercise was far more attended to than now. It was a part of the daily, and even semi-daily, routine of the school-room. In those times, spelling-schools, and "choosing sides," illustrated many a page of life's history. How often have we known the successful pupil win his way, in the very teeth of opposition, to the "head," and then, by a voluntary degradation, sink immediately to the "foot," to go over the same ground again. We do not believe that Napoleon, who bartered in thrones and crowns, ever won battles and accepted the allegiance of conquered kings with more pleasure than such a pupil passed up by the less successful or less ambitious members of the class, as one passes the mile-stones on a swift journey. But in these days, when human nature is so much better appreciated, such unholy ambition must be "flung away." Emulation is thought to be a dangerous principle. The philanthropist is "abroad" with the schoolmaster, and reforms multiply.

But, from one cause and another, the days of such patient devotion to spelling have gone past. Now it is thought of greater importance that one say "*comme vous, portez vous*" correctly, than that he "rightly spell" his own English. We must understand "hydrostatics" before we can spell it. Our attention in the school-room has been too much devoted to higher branches at the expense of the lower and more important ones. No man is well educated, however much French and algebra he may know, who cannot *spell* without danger of egregious mistakes. If he is surcharged with rhetoric, and knows not common grammar, he is at least ignorant of what he ought to know, and the mode of instruction that leaves him so is liable to a severe charge. Is there any method of conducting a spelling exercise better than the one known in our boyhood? Possibly, there may be. It is difficult, however, to suggest any method of acquiring this art without labor. The way of knowledge, as of virtue, is up hill, and if we wait till every task is made easy and pleasant before we insist upon the performance of it, we shall be as unwise as those who would have no religion till the natural heart loves and desires it.

Spelling is, as we all know, a difficult business. Much time and attention must be devoted to it in childhood or manhood, or we shall

offend here. Our noble language is full of anomalies. It is composed of rich deposits, but, like the solid crust of the earth, it seems to have been somewhat shaken and dislocated in cooling. Knowledge of spelling with us, therefore, is more a matter of facts than association; memory has more to do with it than reason. It is as much a matter of habit as of reflection, and practice in early life is rather better than theory in riper age. The method of spelling we have alluded to was effective, but not faultless. It consumed much time. Our fathers and mothers had little else to do in the school-room. They circumnavigated a spelling-book and a Psalter, and then received a diploma! But we apprehend that in many of our schools, as our academies, and higher schools, we cannot now return to this way, and march our pupils out on to the floor in single file for a drill in the spelling-book. It would be vulgar; every generation is wiser in its day than its predecessors; so many of our older pupils would resent a mode of treatment, that so plainly reminded them of their ignorance at every point. We must flatter their pride a little, and, according to the customs of the age, adopt a method a little more philosophical, and a little less laborious. How shall we teach spelling, then? A teacher well known in this Commonwealth suggested to the writer the following method, which had been employed in his own school with good success. The details may of course be varied to suit any school of a similar kind. The method which the writer, in compliance with the above suggestion, has adopted is this: We have but two public exercises during the week, generally at the close of the afternoon school. As a preparation for these exercises, *fifty words* are written upon the blackboard a sufficient time beforehand to enable each pupil to study them, copy them, if he sees fit. At the time appointed, these words are erased from the board; all lists and copies must be laid aside; and the pupils have provided themselves with pencils and slips of paper sufficiently large to contain the whole lesson. Each pupil must put his name at the head of his list. The teacher then announces the words in any order that may be suggested at the moment. Each word is pronounced twice, and then some brief sentence containing the word is suggested, so that the pupil may have the advantage of knowing the meaning as well as the sound. The exercise usually occupies but fifteen minutes. The lists are then gathered up without allowing the privilege of correction; and the exercises of the school go on as before. In this way, one hundred words a week, and, in a term of fourteen weeks, more than one thousand words, pass under review. In a year's exercise, nearly all the common words in our language, which afford any danger of error, might be submitted to scrutiny.

The lists written upon the board are usually composed in this way: The words are taken from newspapers and common books, as the eye is suffered to pass over the page. We select only those words that are in danger of being misspelled. Hence, most words of one syllable may be omitted, and many polysyllables afford no temptation to error, unless there is an "obstinate activity" in wrong doing. Some lists may be composed of proper personal names, and then again of geographical names, or scientific terms, or other matters, as the head may suggest. After the exercise, the lists are examined by the teachers, or—a far better method—they are distributed by tens to those of the

pupils who have shown themselves above the danger of gross error. They are expected to report the next morning, and the result is read to the school. If any pupils have exhibited too much negligence, they are expected thereafter to spell in private, in preparation for the public exercise, till they give some symptoms of convalescence.

The advantages of this method are obvious. It is a pleasant exercise; scholars rarely fail to become interested, however listless they may have been before. The "morning news" is frequently sought as eagerly as despatches from Congress. And then, the words are *written*, and not merely spelled. Nothing is more common than for pupils to spell with infallible accuracy, and then dishonor all the rules of orthography in writing the same words. This evil is in a great measure obviated. Pupils also learn to *write* with accuracy. That kind of carelessness that considers an *e* legal tender for an *a*, or decides that certain twitches of the pen belong to the genus of *t*'s or *i*'s, simply because they are surmounted by a cross or dot, meets with little favor here. This method may not be so appropriate for young pupils; but for advanced schools it cannot but be profitable. If it is not the best way, it is certainly a fair substitute till we find the perfect method. Our pupils must in some way be taught to spell.

A UNION CONVENTION

Of Teachers and friends of education, for the counties of Norfolk, Plymouth, Bristol, and Barnstable was held at Middleboro', on Wednesday, the 12th inst.

The meeting was called to order at 10 o'clock, A. M., by N. Tillinghast, Principal of the Normal School at Bridgewater, and organized by the choice of Baliss Sanford, of Bridgewater, for President, F. N. Blake, of Barnstable, Vice-President, S. C. Dillingham, of Falmouth, Secretary, and N. Tillinghast, and J. W. P. Jenks, of Middleboro', and Mr. Chamberlain, of Pawtucket, Business Committee. The Convention then listened to a lecture by Rev. Augustus R. Pope, of Somerville.

After taking a rapid survey of the history and progress of popular education in this Commonwealth, the lecturer announced as his theme "The State, the School, and the Teacher, as they are connected; or rather, the relation of the School to the State, and of the Teacher to the School." The leading ideas of this excellent address were the following: The State has made provision for the primary instruction of all her children, and those of the stranger within her borders, because she deems it essential to her own existence and prosperity. But this is not the whole duty of the State. There is a higher idea to be reached. The State does not properly develop the faculties of the mind. There is a delicate mental power for which she does not provide. In the words of another, "I deem the minds of

the young the highest charge of the State." In fixing the minimum, the State prescribes that no school shall fall below a certain level. It therefore remains for the teachers to magnify their office; and here let it be said that the teachers of Massachusetts have generally shown a disposition to do so. The teacher is not to *instruct* solely or chiefly. I would not underrate the office of the *instructor*, but, compared with that of the *educator*, it seems to be of far inferior importance. The common sense of the community discriminates between the instructor and the educator. If the teacher has not first mastered the *manual*, the manual will soon master *him*. Let him bear in mind that he is to *educate* the pupils of his charge, to *draw out* their powers, and cultivate in them a high moral character. Let him render up his heart to sound learning. Of all men in the world, let him be progressive. He should study the testimony and experience of faithful and successful educators. The teacher's relation to his school will depend much upon the sanction which his services receive from his own purposes. Diligent toil, devoted *labor*, is *success*.

The subject of the lecture being taken up for discussion, Mr. Tillinghast rose, and said that the words of the speaker had reached his heart. He spoke of the change which takes place from childhood to manhood. Is it not true that every child when born is placed in circumstances to receive a higher culture than any other child that ever was born in that community? Otherwise, what is the use of civilization? Is it not true that all the advancement made in morals since the time of our Saviour is the inheritance of the children of the present age? Again and again I have heard teachers say, "I don't wish to remain in this *primary* school; I find myself so much in advance of my scholars that I have to study very little or not at all. Now there is something so fundamentally, so *painfully*, *false* in this that I almost dread to say what I think of it. It shows that the teacher has not thought of being an *educator*. He only thinks of being an *instructor*. That the powers of mind are to be drawn out, has not yet entered the mind of that teacher. The first idea of the office of a teacher has not been learned. Let me say to such teachers that, if they would learn what else there is for them to do, they must cultivate their own minds;—not by being forced into it by the daily recitation, but by the inward expansion of the mind itself. There is nothing more false than the statement that he who is one step in advance of his pupils is fitted to lead them forward that step. Let the young teacher know this—that, if he feels the education of *young* children to be beneath him, he has not made the first right step in intellectual culture. The same remarks are applicable to moral culture, in a higher and more important sense.

Dr. Sears, Secretary of the Board of Education, in answer to a call from the Chair, rose and remarked that he would amplify a little upon one topic of the lecture. In speaking of the relation of the teacher to the State, the office which the State assumes, was set forth in its true light by the lecturer. Yet there are those who assert that too much power is placed in the hands of the State, and that the rights of individuals are invaded. But there is another agency in this work—the corporate bodies—the *towns*. The State recognizes the rights of the towns in their corporate capacity, and merely empowers them to carry out the grand design. The work is devolved upon the people, but with such a system as to accomplish the greatest amount of good. It is the theory of Massachusetts, to extend the executive power only so far as is necessary. It is just as true that this Commonwealth is made up of a large number of republics as that the General Government is thus composed. The business of popular education is given over to the towns. What occasion is there, then, of complaint, on the part of the people, that their rights are taken away? The establishment of public schools is a matter of political philosophy. We must keep in mind the condition of the people.

There is one school system that is best for every nation and age. He who would act upon the people as an educator must watch the natural progress of things. The character and wants of the people must be made the study of all who would promote the cause of education. While Massachusetts gives so large a liberty to the people, she calls upon the patriotism and integrity of the people to maintain the common school system.

Mr. Bradford said he had been a teacher, and would make a very obvious explanation, in relation to the instructor and educator. We are told that we must be not merely *teachers*, but *educators;* but it is impossible for a teacher to present himself before his pupils without *educating;* he cannot discipline in the least degree without educating. Suppose I exemplify in my discipline a Christian deportment; I educate the finest and noblest feelings of the soul. I may teach only the alphabet; the very manner in which I do it — the look, the tone, &c., *all* educate. Let the teacher remember that he is necessarily an educator, and let him ask of God help to educate aright.

Mr. Brigham, of Taunton, in alluding to the lecture, said it was the chief excellence of addresses of this kind, to raise the ideal of the teacher's work. Yet some teachers may go home and say, "It is all very well, but there are practical difficulties in the way." But let every teacher ask himself, "Shall I not go home and *try* to reduce these important principles, this noble ideal, to practice?" I have found in my experience, that persons

who have finished their school-going days, have generally considered themselves fitted for teaching, without any farther preparation. It is hoped that a different feeling is now quite prevalent. It is very pleasing and hopeful to see teachers beginning to compose their own manuals of instruction.

The convention here adjourned, to meet at half past one o'clock, P. M.

The afternoon session was opened by some interesting remarks from the President, upon the great object for which we were assembled, and the importance of a more thorough preparation for our work. The necessity of the teacher's rightly understanding the nature of the mind, the order of its development, the analysis of every subject he professes to teach, were strongly set forth.

On motion of Mr. Tillinghast, the following question was taken up for discussion: "What is the best mode of conducting Recitations?" Remarks upon this question were made by Mr. Hunt, of Plymouth, Messrs. Edwards and Colburn, of Bridgewater, Tillinghast and Jenks, of Middleboro', and Stearns, of Barnstable.

A short discussion also arose on the question, Should the law compel attendance on Schools?

After passing a vote of thanks to the lecturer, for his valuable address, and a vote that a report of the doings of this Convention be published in the *Massachusetts Teacher*, and other publications, the Convention adjourned.

S. C. DILLINGHAM, *Secretary.*

COURAGE, TEACHER!—One of the Roman kings, in pursuing some of his military schemes, had occasion to cross the Adriatic Sea. No other opportunity occurring, he hired a simple boatman to row him across. In the midst of the sea, a storm arose; the boatman was alarmed, and relaxed his efforts. The future Emperor of Rome thus addressed him: "Courage, my man! you carry Cæsar and his fortunes!" Art thou ever depressed, Teacher, and ready to faint at the obstacles that surround? O remember that, in the mind of every one of those pupils committed to your trust, you carry more than Cæsar or his fortunes.

THE

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PERMANENCY OF INTELLECTUAL ACQUISITIONS.

We test the value of almost all our acquisitions by their permanency. No man would account himself rich, who should receive hundreds of thousands at sunrise, to be delivered up again at sunset.

No man may rightly account himself learned, who possesses only the shallow information of the passing hour. The rich man has his productive funds, his bank and railroad stocks, his real estate, ever able and ready to honor his drafts upon them. The truly learned man likewise has his stocks and productive funds, always ready to pour forth uncounted intellectual treasures at his demand. Yet it is too true that many men and many pupils retain nothing and carry nothing but the loose change of science. This is convenient, but it is not enough. It does not carry influence and power sufficient for extensive operations.

It is a matter of general complaint, that so much is learned to be *lost* by pupils, — that they carry so little from the school to the world. This is more true in regard to the facts, than the discipline and moral influence of the schoolroom; and the loss of *facts* is sooner perceived by the multitude. Great as this loss is, pupils may carry away *that* which shall be of untold value to them in life, with scarcely a remembered fact. Habits, principles, and biases are infinitely more valuable than isolated facts. How shall this evil be diminished?

The pupil's success in retaining knowledge must depend upon two things, — the manner of acquiring it, and care taken to preserve it when acquired.

I. We may give permanency to intellectual acquisitions, by awakening a *healthy* interest in the subjects taught. I say, a

healthy interest. Noisy recitations, attended by gesticulation and rapid locomotion, are sometimes set down to the account of interest. They do not belong there. Ordinarily, these are mere mechanical operations, without thought, and tend to confuse. They prevent a clear and complete comprehension of the subject, and are, therefore, fatal to permanency. I mean, that interest which springs spontaneously from mental labor, successful and mastering difficulties by its own efforts. Interest, thus excited, is of a higher and more enduring kind.

We have seen the mountain torrent, created by a summer shower, leaping from rock to rock, and rushing impetuously to the vale. We have looked again, and its channel was dry. So classes, roused by fitful and unnatural excitement, may astonish and delight us by wonderful manifestations of interest and progress, and suddenly disappoint us by falling back to stupidity and dullness. The deep, broad river must have its unfailing fountains. Its ordinary flow will be steady and tranquil. It may sometimes swell within its banks. It may sometimes dash over the rapids. It may sometimes leap the precipice. These things may excite our admiration, while its ever-widening and deepening flow, towards the unfathomable ocean, impresses our minds with the grander ideas of permanency and power. So with that interest which springs from mental labor and mental conquest, ever welling up from the exhaustless fountains of thought.

The teacher will find ample scope for his best powers in devising means to wake up the minds of his pupils. But all must point to one end, — mental effort. He may accomplish much by drawing forth, prominently, the natural attractions of the sciences. He may do more by the clearness and completeness of his instructions. He must lead his pupils on to a full comprehension of the subject, and a healthy and abiding interest will be awakened. How can interest be aroused by a half-comprehended truth? How can the mind be kindled to enthusiasm by what it does not perceive? A truth acquired, always stirs up the soul like an electric charge. Acquisition, in some form, is the grand charm of existence. The eye of the child sparkles with delight at every clear perception of truth.

Can this deep and enduring interest be excited in all minds? Certainly not to the same degree, or by the same amount of effort. But such interest, in any degree, and such interest only, will be favorable to permanent acquisition.

II. We may awaken such interest, and give permanency to intellectual acquisitions, by leading the pupil to do his own thinking, and requiring him to do his own work. This is indispensable. It must be done, whatever else be left undone. Instruction, without this, will vanish like the "morning cloud and early dew."

I once had occasion to visit Connecticut with a private conveyance. A friend, who was familiar with the way, drove for me, and I gave myself up to talking and comfort. A few months passed, and I found myself on the same road, my own driver. To my surprise, I experienced great difficulty in following the road. I remembered no curves, no forks, no cross-roads. I was constantly at loss, often inquiring, and often out of the right way. Several *years* elapsed, and I was again on that road alone as before. Somewhat to my surprise, after so long a time, I knew the road. I was at home on every part of it. Hill, valley, plain, bend, fork, and cross-road, were old acquaintances. I needed neither tongue nor guide-board. Why was this? Simply, because I had once carefully and anxiously picked my way through those towns. I had done it unaided, when a mistake would have cost me time and toil. During my first ride I had no such care, and felt no such responsibility. In like manner we may *carry* a pupil through the paths of science, and find, to our mortification at last, that he is entirely unacquainted with them. Too many pupils have been carried through the sciences, without the necessity of examining their way, or even of holding the reins. No interest was awakened, no mental labor demanded, and consequently no permanent acquisition made.

In my early school days, when country schoolmasters were just beginning to suspect that there were some reasons for the profoundly mysterious operation of extracting the cube root, a schoolmate proposed to me to give a leisure day to this subject. We took an arithmetic and a wood-saw, a block of wood and a fragment of board, and commenced in good earnest the study of cube root. We had seen a set of blocks. We made a similar set, not of very polished workmanship, but such as boys with such tools might make. We then undertook the harder task of making the rule fit the blocks, or the blocks fit the rule. After much contriving and experimenting, sometimes unsatisfied and sometimes successful, we closed our day's work and study, believing that we had found out a clear explanation of every step in the mysterious process. We were delighted and elated. We had before seen through a glass darkly. Now we had brushed aside the obstruction, threaded the mazy labyrinth, and opened every avenue to the light. So we believed, and time has never effaced or even obscured the reasoning processes of that day.

It is hardly necessary to suggest to teachers, that this explanation has been listened to by thousands of pupils, who retained no more than they would of a speech in Choctaw; and it has been forced into the minds of many others, by persevering teachers, to remain only till the closing examination of the term.

The mind itself must struggle after and grasp that which it wishes to retain. Manual labor may often be made subservient to mental labor. The scholar seldom forgets a truth, to illustrate which, he has prepared apparatus or diagrams with his own hand. We should ever labor to make pupils contrive and work for themselves. Such pupils will become men of great attainments.

A few years ago, in a country academy, a whole class found themselves unable to solve a problem in Day's algebra. The teacher gave it back to them for a second day's trial. The second recitation came, and no member of the class had solved the problem. The teacher inquired if they had done all they could do, and were ready to hear an explanation from him. All but one assented, and he was silent. It was a sorry sight,—a whole class surrendering! The teacher was about to proceed, when a young man of the class arose and asked to be excused, as he did not wish to see the solution. He was excused, went to his room, and solved the problem himself. What a conquest that! That young man had the first and highest element of success. In view of that conquest, it needs no prophet to foresee his future career. We feel at once that such a scholar must make a successful man. He has been successful. He is now, though a young man, Associate Principal and Teacher of Mathematics in the largest and most flourishing academy in Massachusetts. Such mental labor is sure to be rewarded by intellectual wealth. How great the advantage of that young man over his classmates, in respect to mental discipline. How firm his grasp upon the principles and processes required in the solution of that problem.

From these illustrations, we perceive that whatever has cost us a mental struggle, and been obtained by that struggle, is permanently lodged in the mind. We need not stop to produce proof that the mere "passive recipient" of instruction retains comparatively nothing.

It may be asked, "Shall we never aid the pupil to overcome his difficulties?" Yes, we may aid *him* to do it, but never do it *for* him. If he is bewildered, give him the right direction, but never take the oars from his hands. Great judgment is needed to give the proper amount of explanation and instruction. Most teachers do too much, while their pupils do too little. Some have thought it to be the teacher's mission to simplify truth,—to dilute ideas and sciences till the child can swallow and assimilate them without any expenditure of nervous power. The legitimate and certain result of such teaching is mental imbecility.

Many pupils have not formed the habit of application. If the least obscurity hangs over the subject, they magnify it into

impenetrable darkness, and give up without a struggle. There is but one ray of hope for such pupils. They must be persuaded or compelled to make effort, — "to try and try again." Many pupils too are indolent, and like to see their teacher work vastly better than to work themselves. Such must have the spur, and will be interested just in proportion to the effort they make. Mental effort is the grand requisite. The teacher who secures this is a workman who needs not be ashamed. He who fails to do this must make superficial scholars.

III. We may give permanency to intellectual acquisitions by requiring pupils to study subjects, not words, and to recite by subjects. I lay much stress on this mode of study and recitation. It will be readily admitted, that those truths which are most clearly and completely grasped by the mind, will be longest retained, other things being equal. It is equally certain that the pupil who stands up like a lecturer and presents a subject, must have thoroughly mastered that subject, while he who is led on by artful questions may recite with very little knowledge. We may ply with questions as much as we please, but let the pupil first tell what he knows.

Scholars should early be taught to analyze subjects, — to look after the leading facts and ideas of a chapter — to draw these out from the mass of minor facts and ideas, and state them separately. This exercise will give definiteness to study. It will fix firmly the foundation and framework of the subject.

Many scholars study to little purpose, because they do not know how to study. They open a book and gallop off through a forest of words at random, till they reach a clear space, when they return and gallop over the same ground again. The evil is this: They see nothing but words, think of nothing but words, and treasure up nothing but words. The husk is taken, while the grain is left. They often read on with such thoughtless speed, that they do not learn even words except by almost interminable repetition.

Such pupils need immediate and careful instruction. Select a paragraph, and do before them what *they* ought to do. Look for the leading fact or idea. Repeat it in plain words, and number it, and then pass to another important fact or to another paragraph. Continue thus to select and repeat, till you have made a complete synopsis of the subject. When this is fully committed, the filling up will be comparatively easy. This may be done with young scholars.

The sooner scholars begin to arrange facts and ideas the better. They should be trained to systematic study. The influence of such study, in giving permanency to intellectual acquisitions, is incalculable.

Method in study is as essential as method in business. The

merchant, who should throw into one pile his whole stock of goods, would be involved in inextricable perplexity. The thing wanted could not be found. The scholar who amasses knowledge without method, will be involved in equal perplexity, and will *never* find a multitude of truths that he has once possessed. By analyzing subjects, we bring to memory the aid of association, acknowledged by all to be its strongest auxiliary. Around each leading truth as a centre we gather a whole family of related truths, which will always cling to it. If the first is remembered, the rest cannot easily be forgotten. By fixing the mind upon these central truths, we avoid the confusion which so often follows the effort to retain a multitude of separate facts.

In my judgment, pupils should recite by subjects, and generally without questions. I do not like the *pumping* recitation—the drawing out of the pupil's knowledge by artful questions. It is painfully amusing to see an overkind teacher laboring by leading questions to create a vacuum around the brain of his scholar, so that the least conceivable particle of knowledge may expand into an answer, and develop itself from the end of the tongue in a hesitating "yes, sir."

It is a kind of fishing operation, by which some fragment of an answer may be snared or hooked up from the depths of the mind, but a teacher can hardly make a greater mistake than to play the angler thus to an idle or heedless pupil.

The pupil soon comes to depend on the hints of the teacher to bring an answer to his mind. He must be baited with hints and questions, or nothing can be caught. Such a course can never make an independent scholar. With the teacher's aid, he knows something; without it, he knows nothing. There is a better way. Let the scholar tell what he has learned of the lesson. If he begins to falter, and looks imploringly for aid, don't be in too much haste to lend him a crutch. It may be better for him to fall. Let him have time at least to know and feel that he has made a failure; he will then see some reason for a new trial. It may cost mortification; it may cost tears; but it will secure attentive study and careful preparation. He will learn to lean on himself, and make truths his own. Is not this better than to allow him to hobble through a whole recitation, mistaking now here and now there; requiring to be held up, now on this side and now on that, to the end of the chapter? Is there any room to hope that such a lesson will be retained? Can any permanent knowledge be derived from it?

Nothing should be said or done which will suggest what the pupil ought to be able to tell you. By such a course, the habit of obtaining clear ideas and whole ideas will be formed—the habit of grasping truth, and grasping it so firmly that it cannot be wrenched away. Many minds seem disposed to nibble dain-

tily at truth, preferring the trimmings—the fruit and sweetmeats—to a hearty substantial repast. Such minds need more mental appetite. There is but one way to produce it. They must take more mental exercise. This remedy operates as surely on the body as on the mind. Make the recitation such that the pupil cannot proceed a single step without studious preparation.

IV. However thorough and systematic we may have been in treasuring up knowledge, it must, like all other possessions, be looked after, and taken care of. "A penny saved, is worth as much as a penny earned." A truth saved, is worth almost as much as a truth learned. We must, however, abate something for the mental discipline which always attends the learning. We often hear the remark that one man has forgotten more than another knows. In my judgment, he is a fortunate man who has not forgotten more than he knows himself.

We must make frequent reviews in order to retain what has been committed to the mind. We must keep an eye on our intellectual treasures, as we do on other treasures, or very likely they will escape us. In this respect, we should be literary misers. To take care of valuable treasures is a virtue. The lover of money follows with untiring watchfulness every outlay and every investment. He aids his memory by memorandums, journals, and ledgers, lest some unlucky dollar should escape him. He demands certificates, bonds, and sureties.

How is it with the scholar? In a great majority of instances, his course is the reverse. He learns and leaves. The most important truths are obtained, sometimes by great labor, and soon thrown aside like useless rubbish.

Subjects are studied, perhaps with care, and then lost sight of in the eager pursuits of business or the study of new subjects. This is bad economy. The judicious teacher will labor as diligently to promote the habit of carefully preserving knowledge, as the habit of acquiring correctly and rapidly. He should run backward daily over past lessons, and give his pupils a fresh glance at their intellectual treasures. He should take care that, during their school days, they lose sight of no subject which they have once mastered. A recitation may often be profitably devoted to a subject studied long before. The sciences, like the streets of a city, often meet and cross each other. In a new study we often fall in with an old truth. Let the teacher seize these occasions to test the pupil's knowledge and to renew previous impressions.

A distinguished scholar has said that fifteen minutes each day, devoted to classical study, will preserve whole and fresh the acquisitions of a college course. I believe it. The same is true in regard to the common school. Can fifteen minutes be

better employed? He who will not look after his treasures must be content to lose them.

I will add but a single suggestion to this protracted article. The young receive the most vivid and lasting impressions through the sense of sight. Let the teacher use this fact wherever practicable. Let him keep before the eye those particular things in respect to which the memory or perception of the scholar has been at fault. For example, let the one who has failed in spelling write the misspelt word upon the blackboard, with the correction. This practice may also be applied to cases of bad spelling in composition. Let these words remain where they may be seen and learned. False syntax, and the improper use of words, may be effectually corrected in the same way. Let the pupil who utters an ungrammatical sentence, write it and correct it, and he will hardly fail to remember it. It is not enough for the teacher, simply to say *wrong*, and then pronounce the right. Let the pupil's own hand labor, and his eye see. Outline maps in geography, and diagrams in philosophy, are of great importance on the same principle. Indeed, in almost every branch of study, the eye may be employed to fix and deepen impressions.

I have taught too long to believe that all scholars can be made to remember everything, but I believe that far more may be retained and less forgotten if teachers will give more careful attention to this subject.

IRREGULAR ATTENDANCE.

One of the most fruitful sources of evil in our school operations, is the irregular attendance of scholars. If a school is properly classified, and the lessons explained and recited as they should be, no scholar can be absent from a single recitation, without injury to himself and detriment to the whole class. He injures himself, not only by losing the advantage of that recitation, but also by being less prepared to receive profit from the next. The whole class suffer on his account, because additional draught is made on the teacher to repeat to the delinquent scholar, the explanation given to the class in his absence. Except in sickness, and in circumstances beyond human control, the parent, by permitting his scholars to be irregular at school, is not only injuring his own children, but also those of his neighbor. He may plead that he has a right to wrong his own children, but can he plead any right to inflict this wrong on the children of his neighbors? — *E. M. Thurston's Report.*

PRACTICAL EDUCATION.

THE age demands that everything should be practical, and of course that education should be. But what is *practical* education? In the commonly understood sense, it is that which will fit for usefulness in business affairs. And education should be practical in this sense. Thus, in teaching Arithmetic, special attention should be given to those rules which will be required in actual service. Examples should be taken, as far as possible, from actual business. Grammar should be immediately applied to the conversation of the schoolroom, to common mistakes, and to familiar phrases heard in the streets, or read in the newspapers. In Geography, let the scholar's own town, county, and State be first studied. Let the places, often mentioned in the newspapers, the routes of travel, the marts of trade, the scenes of remarkable passing events, be sought out on the map; and always let Geography and History go together. Let Natural Science be taught from Nature; and in Mechanics, let the scholars go with the teacher to the workshop, and point out there the operation of the principles they have learned from books, or seen illustrated by the operation of the schoolroom.

But this kind of practical education is, after all, to be regarded as a means, not as an end. The end of life is not to make good merchants or mechanics, but rather wise and good men—and this will be the aim of a true practical education. Knowledge applied to practical affairs is, however, on all accounts, the best knowledge, and is better retained. Much that is learned at school is quickly forgotten, because it is put to no use afterwards; but connect the scholar's knowledge with actual life, and it will be always remembered. Teach the boy to see the principles of Mechanics in the workshop, and always, when he goes into a workshop, his school knowledge will come back to him.

Teach the girl to apply her chemistry to cookery, and her after household employments will preserve her scientific attainments. The natural sciences will live for us in nature, our History and Geography will accompany us in our travels, and we shall travel when we read. Our Grammar will be in our daily speech, and in our correspondence. Knowledge, thus applied, will also be more exact and thorough, and what is of still greater importance, it will afford a better discipline to the mind. A strong and well-disciplined mind is the most useful and powerful instrument for doing every kind of work.

If that education is practical which fits a scholar to make a machine well, how much more does that deserve to be called practical education which helps to form a good mind.

Practical education, then, will aim to develop, strengthen, and discipline the mind. It will regard peculiarities of mental constitution, it will aim to fit the scholar to do his part in the business of life, but it will make these subserve, as completely as possible, the higher end of developing, to the utmost, the powers of the mind. *That* rather than success in business, is the true end of business itself. But one thing more. A true practical education should look beyond immediate utility, permanent and accurate knowledge, and even mental discipline and development. It should lead on to the discovery of the great universal laws, the underlying principles of all things. The favorite name of those who make what is popularly called "practical education," alone important, is Bacon. But says Maurice: —

"If those who eulogize Bacon as the great Utilitarian philosopher, would study him, they would find him denouncing, as one of the main hindrances to true knowledge and progress, the desire for facts that should be fructiferous and not luciferous.—The whole object of his writings was to teach how, in facts, one may seek for laws, not how, out of a heap of observations, one may make first a theory and then a machine. To the passion for mere effects, and what are called practical results, he attributed most of the delusions and crimes of the alchemists; and unquestionably if he were to appear in our day, and were to hear himself eulogized, as the man who taught how much nobler a thing it is to make shoes than to seek for principles, he would believe that the very mischiefs out of which he had been the means of delivering his countrymen, were coming back upon them through the abuse of his own wisdom."

No, the great practical end of education is to reach those living truths, those eternal laws, upon which all things depend, and which themselves depend upon and lead the mind up to God, the law, and truth, and life of all things.

PREDICTION OF THE FIRST ECLIPSE.

BY PROF. O. MITCHELL.

To those who have given but little attention to the subject, even in our own day, with all the aids of modern science, the prediction of an eclipse, seems sufficiently mysterious and unintelligible. How then it was possible, thousands of years ago, to accomplish this same great object, without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow, in imag-

ination, this bold interrogator of the skies to his solitary mountain summit—withdrawn from the world—surrounded by his mysterious circles, there to watch and ponder through the long nights of many—many years. But hope cheers him on, and smooths his rugged pathway. Dark and deep as is the problem, he sternly grapples with it, and resolves never to give over till victory crowns his efforts.

He has already remarked, that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way intimately connected with the coming of the dread eclipse. He determines to watch and learn whether the point of crossing was fixed, or whether the moon, in each successive revolution, crossed the sun's path at a different point. If the sun in its annual revolution could leave behind him a track of fire, marking his journey among the stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered, that it was far different with the moon. In case she too could leave behind her a silver thread of light, sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the *moon's nodes*. At each revolution the node occurred further west, until, after a cycle of about nineteen years, it had circulated in the same direction entirely around the ecliptic. Long and patiently did the astronomer watch and wait, each eclipse is duly observed, and its attendant circumstances are recorded, when, at last, the darkness begins to give way, and a ray of light breaks in upon his mind. He finds that no eclipse of the sun ever occurs unless the *new moon is in the act of crossing the sun's track*. Here was a grand discovery.—He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards and drive back the bolts.

To predict an eclipse of the sun, he must sweep forward, from new moon to new moon, until he finds some new *moon* which should occur while the moon was in the act of crossing from one side to the other of the sun's track.—This certainly was possible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another. With eager eye he seizes the moon's places in the heavens, and her age, and rapidly computes where she will be at her next change. He finds the new moon occurring far from the sun's track; he runs round another revolution; the place of the new moon falls closer to the sun's path, and the next yet closer, until, reaching forward with piercing intellectual vigor, he at last finds a new

moon which occurs precisely at the computed time of the passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon, he announces to the startled inhabitants of the world, that the sun shall expire in dark eclipse.—Bold prediction!—Mysterious prophet! with what scorn must the unthinking world have received this solemn declaration. How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground in ruin and disgrace. Time to him moves on leaden wings; day after day, and at last hour after hour, roll heavily away. The last night is gone—the moon has disappeared from his eagle gaze in her approach to the sun, and the dawn of the eventful day breaks in beauty on a slumbering world.

This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, buoyant with life, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heavens, round and bright, and full orbed. The lone tenant of the mountain-top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn: a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendor is dimmed, his light is feeble. At last it comes! Blackness is eating away his round disc,—onward with slow but steady pace the dark veil moves, blacker than a thousand nights,—the gloom deepens,—the ghastly hue of death covers the universe,—the last ray is gone, and horror reigns. A wail of terror fills the murky air,—the clangor of brazen trumpets resounds,—an agony of despair dashes the stricken millions to the ground, while that lone man, erect on his rocky summit, with arms outstretched to heaven, pours forth the grateful gushings of his heart to God, who had crowned his efforts with triumphant victory. Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is to me the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single arm.—And now do you demand the name of this wonderful man! Alas! what a lesson of the instability of earthly fame are we taught in this simple recital.—He who had raised himself immeasura-

bly above his race,—who must have been regarded by his fellows as little less than a god, who had inscribed his fame on the very heavens, and had written it in the sun, with a "pen of iron, and the point of a diamond:" even this one has perished from the earth—name, age, country, are all swept into oblivion, but his proud achievement stands. The monument reared to his honor stands, and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory.

A thousand years roll by: the astronomer stands on the watch-tower of old Babylon, and writes for posterity the records of an eclipse; this record escapes destruction, and is safely wafted down the stream of time. A thousand years roll away: the old astronomer—surrounded by the fierce, but wondering Arab, again writes, and marks the day which witnesses the sun's decay. A thousand years roll heavily away: once more the astronomer writes from amidst the gay throng that crowds the brightest capital of Europe. Record is compared with record, date with date, revolution with revolution, the past and present are linked together,—another struggle commences, and another victory is won. Little did the Babylonian dream that he was observing for one who, after the lapse of three thousand years, should rest upon this very record the successful resolution of one of nature's darkest mysteries.

E. M. THURSTON'S REPORT.

We have received the "Fourth Report of the Board of Education of the State of Maine." It is an able document, showing great labor and care in collecting school statistics, and contains an unanswerable argument in favor of the economy of expending money to improve common schools. The Secretary says: "The unwillingness, on the part of many, to aid in our educational reform, has arisen from a vague and indefinite notion that our school system, in a pecuniary aspect, is an outlay instead of an income;—that every successful attempt to elevate the system, by prolonging the schools and improving the teachers, would make an additional draft on the pocket, without any proper equivalent." He shows by facts and figures, that the common school, with all its defects, is a source of revenue: "That the State possesses, in her children, resources from which she can derive more wealth than can be obtained from her forests of lumber, her mountains of iron, and her quarries of marble and granite."

The average attendance, in the State of Maine, is less than one half the children between 4 and 20 years of age.

CONNECTICUT.

BY FITZ GREENE HALLECK.

And still her gray rocks tower above the sea
That murmurs at their feet, a conquered wave;
'Tis a rough land of earth, and stone, and tree,
Where breathes no castled lord or cabined slave;
Where thoughts, and tongues, and hands are bold and free,
And friends will find a welcome, foes a grave;
And where none kneel save when to Heaven they pray,
Nor even then unless in their own way.

Theirs is a pure republic, wild, yet strong,
A "fierce democracie," where all are true
To what themselves have voted—right or wrong—
And to their laws, denominated blue;
(If red, they might to Draco's code belong;)
A vestal State, which power could not subdue,
Nor promise win—like her own eagle's nest,
Sacred—the San Marino of the west.

A justice of the peace, for the time being,
They bow to, but may turn him out next year;
They reverence their priest, but, disagreeing
In price or creed, dismiss him without fear;
They have a natural talent for foreseeing
And knowing all things; and should Park appear,
From his long tour in Africa, to show
The Niger's source, they'd meet him with—*We know.*

They love their land, because it is their own,
And scorn to give aught other reason why;
Would shake hands with a king upon his throne,
And think it kindness to his majesty;
A stubborn race, fearing and flattering none.
Such are they nurtured, such they live and die;
All—but a few apostates, who are meddling
With merchandise, pounds, shillings, pence, and peddling.

Or, wandering through the southern countries, teaching
The A, B, C, from Webster's spelling-book;
Gallant and godly, making love, and preaching,
And gaining, by what they call "hook and crook,"
And what the moralists call overreaching,
A decent living. The Virginians look
Upon them with as favorable eyes
As Gabriel on the Devil in Paradise.

But these are but their outcasts. View them near,
At home, where all their worth and pride is placed;
And there their hospitable fires burn clear,
And there the lowliest farm-house hearth is graced
With manly hearts, in piety sincere;
Faithful in love, in honor stern and chaste,
In friendship warm and true, in danger brave;
Beloved in life, and sainted in the grave.

And minds have there been nurtured, whose control
  Is felt even in their nation's destiny;
Men who swayed senates with a statesman's soul,
  And look'd on armies with a leader's eye;
Names that adorn and dignify the scroll
  Whose leaves contain their country's history.

  And when you dream of woman, and her love;
Her truth, her tenderness, her gentle power;
  The maiden, listening in the moonlight grove;
The mother, smiling in her infant's bower;
  Forms, features, worshipped while we breathe or move,
Be, by some spirit of your dreaming hour,
  Borne, like Loretto's chapel, through the air,
To the green land I sing, then wake; you'll find them there!

WORK AND WAIT.

"Let him that teacheth, *wait* on teaching."—*Scripture.*

TEACHER! Tis thine to work and wait;
  But on this thought depend:
"Our just reward may fail till late,
  But yet 't will crown the end!"

Then wait, and work with patient zeal,
  And meekly trust the Lord;
To him prefer thy great appeal,
  And wait his just award.

To sow the precious seed, *thy* care,
  And work through hopes and fears,
And watch the ground with fervent prayer,
  And water with thy tears.

O, hide the Truth beneath the soil,
  And wait the promised grain!
For he that plants, with prayer and toil,
  Can never plant in vain.

Inspire with zeal, with taste refined,
  And kindle learning's ray,
And pour within the darkened mind
  The glorious light of day.

What though thou gain nor wealth nor praise?
  Be this thy fortune now,
To quicken thought, — a Mind to raise,
  And more than monarch thou!

Take courage, then, and work and wait!
  On this dear thought depend:
"Our just reward may fail till late,
  But yet 'twill crown the end!"

THE AMERICAN INSTITUTE OF INSTRUCTION.

This Association met at Northampton, Aug. 13, and continued its sessions three days. We propose to give a general sketch, rather than a detailed account of its proceeding. The following Board of officers was elected for the ensuing year.

President,—GIDEON F. THAYER, Boston.

Vice-Presidents.—Thomas Sherwin, Boston; John Kingsbury, Providence, R. I.; Barnum Field, Boston; Samuel Pettes, Roxbury, Mass.; Barnas Sears, Newton, Mass.; Horace Mann, Newton, Mass.; Benjamin Greenleaf, Bradford, Mass.; Daniel Kimball, Needham, Mass.; William Russell, Merrimac, N. H.; Solomon Adams, Boston; Henry Barnard, Hartford, Ct.; William B. Fowle, Boston; Edwin D. Sanborn, Hanover, N. H.; William H. Wells, Newburyport, Mass.; Richard S. Rust, Northfield, N. H.; Alfred Greenleaf, Brooklyn, N. Y.; Nathan Bishop, Providence, R. I.; William D. Swan, Boston; Charles Northend, Salem, Mass.; Roger S. Howard, Thetford, Vt.; Samuel S. Greene, Boston; Benjamin Labaree, Middlebury, Vt.; Edward Wyman, St. Louis, Mo.; Thomas Cushing, Jr., Boston; Rufus Putnam, Salem, Mass.; Ariel Parish, Springfield, Mass.; Leander Wetherell, Rochester, N. Y.

Recording Secretary.—John Batchelder, Lynn, Mass.

Corresponding Secretaries.—Charles Brooks, Boston; Geo. Allen, Jr., Boston.

Treasurer.—William D. Ticknor.

Curators.—Nathan Metcalf, Boston; William O. Ayres, Boston; Samuel Swan, Boston.

Censors.—Wm. J. Adams, Boston; Joseph Hale, Boston; J. D. Philbrick, Boston.

Councillors.—Amos Perry, Providence, R. I.; Daniel Mansfield, Cambridge, Mass.; S. W. King, Lynn, Mass.; D. P. Galloup, Salem, Mass.; Albert A. Gamwell, Providence, R. I.; Jacob Batchelder, Jr., Lynn, Mass.; Elbridge Smith, Cambridge, Mass.; Solomon Jenner, New York; Thomas Baker, Gloucester, Mass.; J. B. Thompson, New York; F. N. Blake, Barnstable, Mass.; Charles Hutchins, Rockport, Mass.

In the language of its former president, "the leading object of the American Institute of Instruction is to promote the cause of popular education by diffusing useful knowledge in regard to it." The means employed in the prosecution of this object have been chiefly lectures, discussions, and reports.

"It has had lectures upon physical education from some of the most eminent physicians and physiologists of New England; upon methods of discipline and instruction, from many of the most experienced teachers; upon the moral relations of educa-

tion, from some of the deepest thinkers and best men; upon numerous points in literature, as directly affecting education, from some of its best scholars; upon its political and legal relations, from profound civilians and jurists; upon leading points in natural, mathematical, and physical science, from "some of the most scientific men in the country."

The attendance first claims our notice. It was one of the largest gatherings of teachers ever held in this country; numbering, we judge, about 600. Remote sections of the country were represented. Massachusetts was there, with her veterans and striplings, by the hundred. Every New England State had its representatives. New York was strong in numbers, and stronger in spirit and talent. With these sat the choice spirits from New Jersey, Maryland, Washington, Pennsylvania, Ohio, and Missouri. Such was the multitude gathered for a single object—to promote the interests of education. We frequently observed the meeting of the old members from different States. They hailed and shook each other like brothers. Words of welcome rang out, which sent the blood bounding through the veins even of a looker-on. It was a festival to them; just such a festival as the schoolmaster needs, to shake the "cobwebs from his brain." If any man doubts whether schoolmasters are social beings, we advise him to attend the next meeting of the Institute. Let him take a peep at the schoolmaster "abroad," among his brethren and sisters, "cultivating the social affections."

These meetings of old friends are not only joyous, but practically and professionally useful. Schoolmasters *will be* schoolmasters. In the private circle, the joke, the narrative, and the animated discussion, often refer to the school. In this way, I believe, we derive the best half of our improvement, at such a gathering.

Ten excellent lectures were delivered by the following gentlemen: Hon. Henry Barnard, Rev. J. P. Cowles, Rev. L. Whiting, Barnum Field, C. C. Chase, J. D. Philbrick, Edward Wyman, Solomon Jenner, Hon. A. Walker, and Rev. Dr. Gannet.

The lectures opened with a cheering account of the progress of common school education.

It is a most important fact that the *Press* has been greatly enlisted in the cause of popular education. Not twenty years ago, almost all the papers of the country were carefully examined, and less than three columns of educational matter was found. Now, from a narrower search, as *many papers* could be entirely filled up. Besides this, numerous journals, devoted entirely to educational interests, are well sustained and widely circulated. To those who understand the almost omnipotent influence of the

public press over public sentiment, this is a most encouraging fact. These papers find their way to all classes in every nook and corner of the land. Leading men and obscure men, parents and children, read them. Sparks are dropped, and fires are kindled, whose light and heat inevitably reach and infuse new life into the common school.

Another important feature of this meeting was the marked favor manifested towards female teachers. There was but one voice on this subject. The employment of females in the Boston grammar schools is comparatively of recent origin. Many distinguished male teachers from that city bore unhesitating testimony to the success of the experiment. In aptness to teach, in her softening influence over the manners, in her moral power, in patience, devotedness, and zeal, the female teachers of our land occupy a proud preëminence. To the honor of the American Institute, this was cheerfully accorded to them. That ungrateful and illiberal spirit which has hitherto meted out such stinted pay for their services, was justly and severely rebuked. In this respect, we trust a brighter day is dawning. Already the female teacher is better paid, though not well paid.

The expediency of mixing males and females in the same school was discussed with considerable warmth. Almost the whole body of practical teachers favored the mixed school as a general rule. The mutual influence of the two sexes, in the same school, under judicious restrictions, is believed to be beneficial to both. The dangers arising from the mingling of the sexes, can nowhere be less than in the schoolroom. The number brought together, and the presence of teachers are generally a sufficient security against impropriety of conduct.

Another somewhat novel subject was brought before the Institute. It referred to the too common incompetency of school committees, and suggested a new plan to remedy the evil. It proposes that a committee be elected for each county to examine teachers, and regulate the introduction of schoolbooks. This board should consist of men who have been practical teachers, and have been in actual service during the five years preceding their election. The best men of a county should be selected without regard to political or religious creed. They should hold their meetings in the several towns of the county, at convenient times and places.

We perceive at once decided advantages in this plan. It would secure a committee for every town as competent as the most fortunate towns now possess. They would be free, to a great extent, from local prejudices and partialities, which often almost annihilate the independence of committees and open the door to candidates wholly incompetent. It would secure greater uniformity in text-books, and prevent, perhaps, the

introduction of improper books. But with these advantages we are not fully ready to adopt it. One objection occurs to us now. It would diminish local interest in schools. To whatever extent you diminish the labor and responsibility of the active men in the several towns, to the same extent will you diminish their interest in schools. If you say to them, you are not capable of superintending the common school, and send strangers among them, it may offend, and will certainly cool their zeal and lessen their activity.

It is worthy serious consideration whether this single evil will not outweigh all the advantages. With all possible foreign helps, schools cannot prosper without an active interest at home. We still say that the evils aimed at by this new plan are very great, and demand a remedy.

We fully concur in the suggestion that the examination of teachers should be public. The whole community should be invited to see and hear. This will tend to keep back unqualified candidates. It will secure more careful preparation both by committees and teachers. It will be a barrier against unfairness or partiality.

We were particularly gratified with the high moral and religious tone of the lectures and discussions. We have never been present at a meeting of teachers where so high ground was taken. "God's plan of educating man" was presented with great earnestness and eloquence as the best plan. It is our highest wisdom to study and conform to it. Every attempt to improve it will prove a disastrous failure. God's chief means of educating and elevating the race are toil and suffering. Those men and nations who have been compelled by circumstances, to toil, and struggle, and endure, have manifested the highest developments of physical, intellectual, and moral power. Let not the teacher then fall into the fatal error of believing it his mission to make a smooth and level path for his pupil to walk in. The pupil must toil and endure for himself, then shall he become intellectually and morally strong. We confess that we have observed no more auspicious omen than this tendency to lay the deep foundation of our educational system on the *Word*, and Providence, and Government of God.

We should be glad to extend this notice of one of the largest and most interesting teachers' meetings we ever attended, but we cannot. The spirit of such a meeting cannot be transferred to paper. The useful suggestions and noble sentiments which poured upon us in a continued shower cannot be recorded here. Most of them will appear in another form. We advise every teacher to procure the volume to be published, which will contain the lectures delivered before the Institute, at this meeting, 1850.

The President, G. F. Thayer, Esq., of Boston, deserved and received unqualified and universal commendation for the courtesy and energy with which he discharged his duties. The comfort of the Institute was greatly promoted both by his promptness and pleasantry. His closing address was beautiful, touching, and instructive. The exercises were appropriately closed by singing "Old Hundred," the whole assembly standing. We came away reluctantly, feeling that we were a better man and a better teacher, and proud to belong to a profession represented by so goodly a multitude.

SPELLING.

[The following article was prepared and sent to the publishers before the August number of the Teacher appeared. We believe it will be read with interest and profit, although the same method is referred to, in an article of that No. — Ed.]

Whether Spelling should be ranked among the "lost arts," or "occult sciences," has not yet been fully determined by *savans*. That it is somewhat akin to the mystical knowledge of the old philosophers, who awed the ignorant multitude by their wonderful performances in magic, is suspected from the fact that a thoroughly accomplished speller is a *rara avis;* and for many years past, the language of the poet, possibly alluding to that very individual, has been applicable to the *unlettered* multitude,

——— "And still the wonder grew
That one small head could carry all he knew."

Success in teaching the art of Spelling with facility and accuracy depends much upon the *modes* adopted by the teacher, and the *thoroughness* with which they are carried into execution. Without system, nothing can be accomplished effectually. But system, with an indifferent, inefficient, careless practice, passing through an exercise as a matter of mere formality, without a feeling of responsibility for consequences, will never produce other results than to confirm and stereotype heedlessness and improper habits.

Two elements are especially necessary to the progress of the pupil; viz. *an interest in the subject*, — and *accurate critical observation*. These must, in most cases, be created, — at least greatly fostered by the teacher. Without them, failure will inevitably ensue; with them, adding thorough efficient practice, success is certain.

The object of this article is, mainly, to present the mode which has been steadily pursued, for two or three years past, in a school consisting of 100 to 120 scholars, comprising pupils between the ages of twelve and twenty years.

It may be proper to observe that pupils are admitted into this school on condition of exhibiting requisite attainments in the common English branches by examination. And yet, such has always been the deficiency in this branch, that the exercise of spelling, as a regular class duty, has been found indispensable.

The first and leading object of the teacher has been, to require a knowledge of those words only which are found in most common use, — such as may occur in ordinary conversation, or general reading. It has been found expedient, therefore, to lay aside "Spelling-books," and resort to the great storehouse of words — the Dictionary; — as the most convenient source from which the most suitable words may be obtained. The teacher commences the term of his school with the design of requiring his pupils to become *intimately* acquainted with a given number of words, during the session, — say *five hundred*, more or less, according to circumstances. The words thus selected are divided into lessons of *fifty* words each, constituting ten advance lessons for the term, the remainder of the time being occupied in reviewing the same.

Each lesson is next written upon the blackboard, visible to the whole school, long enough before the time of spelling for each scholar to study and become thoroughly acquainted with it.

Previous to the pupil's commencing the study of the lesson, it is essential that the teacher pronounce each word distinctly to the school, and require them in turn to do the same. It is well, too, to point out any peculiarities in each word, on which the pupil would be liable to mistake; or, which is better, allow the pupils themselves to suggest what mistakes bad spellers would be most likely to make. Again, the teacher may make a very profitable exercise from the lesson thus written, by giving the definition of each word and requiring the pupils to form a sentence, — *impromptu*, — embracing the word. He may, also, interest the school in giving a brief history of the changes which have taken place in the orthography of words, as they occur, — likewise their derivation. From five to ten minutes, at most, spent in this manner, on giving out the lesson, will be sufficient, if done properly, to create considerable interest in the lesson.

At the hour assigned for the spelling exercise, let each pupil of the school be provided with a narrow slip of paper, (half or a third of a half sheet, cut from top to bottom) at the top of which let him enter the *number* of the lesson and his *own name*. Upon the left margin, let the numbers be written from *one* to the number contained in the lesson. These will be convenient for future reference.

All necessary preparation being now made, let the teacher require every eye to be directed towards himself, while he distinctly dictates the first word, taking care to pronounce precisely as he would in reading or speaking the same word. Instantly the pupil writes, and again fixes his eye on the teacher while the second word is dictated, — and so on to the end. Next, let pupils, previously appointed as collectors, gather the exercises and lay them on the desk of the teacher, who will distribute them among a suitable number of the best spellers of the school for correction. The correctors are to examine every word carefully, and against each word containing an error make a check; also, at the bottom of the exercise, enter the number of words misspelled in the lesson, and under that place the initials or whole name of the corrector. The exercises are now returned to the teacher, who has the names of all his spellers enrolled in his class-book, and against each name he enters the number of words misspelled by each pupil. Thus he is enabled to tell how many words each pupil has failed in spelling in any given lesson, — also, the number during the term. Let him select the names of all who have not failed at all, during the term, and enter them at the head of his class of spellers, — next, those who have missed one, — two, &c., successively. Thus will the relative capacity of each pupil be manifested, and a wholesome stimulus applied for the future.

After having passed over all the words selected for the Term, the remaining time may be most profitably spent in reviewing the same, in the same manner, — making special note of the character of the spelling or review, as compared with the first lessons. It will be found a profitable and interesting exercise to embody the words in brief sentonces and require the pupils to write the sentences as given out.

A few of the advantages which experience has rendered obvious in the use of the method described above, may be briefly noticed.

1. As it regards the *character* and *number* of words thoroughly learned in a given time. The attention of the pupil is directed to a class of words which he will afterwards find most frequent occasion to use, in reading, writing, andc onversation. Any peculiarity of combination will be pointed out, and suggestions made with respect to the best mode of fixing in the mind the proper arrangement of letters. Thus the pupil will be saved the loss of time and useless perplexity attendant upon studying a multitude of words which he may never see again, nor have occasion to use elsewhere than in those incongruous spelling columns, as they are usually selected and arranged.

If the pupil can thus be made familiar with the orthography of *five hundred* to *one thousand* words in a term, he will in one

or two years not only have command of a large portion of the most common and useful words in the language, but the habit of spelling correctly will be so far acquired that he will be far more likely to spell most other words accurately, with little study, than if he had not been obliged to apply himself thus definitely.

2. An exercise in spelling is of little utility, except as a *written* exercise. Oral spelling may answer a purpose with small children, before they are capable of writing, and occasionally, with older pupils, for some special purpose. Spelling orally is theory, — by writing, is practice; and it does not by any means follow that he who is familiar with the former will be successful with the latter; for the mechanical effort of writing is an obstacle with many, who are free with the tongue, that they cannot spell the same words with facility on paper. *Much* practice in *writing* is absolutely necessary to make an accomplished speller.

3. *Accuracy* and *rapidity* combined should become habitual with every one. In a written exercise, no change or correction should ever be allowed. Let the word be once written and thus stand; if any correction is apparent, let it be accounted an error. The pupil should form the habit of doing right, the first time, whatever he attempts. If a letter is left imperfectly formed, so that it might lead to ambiguity, let it be set down as an error; for, if the pupil should leave the second vowel in the word *separate*, so that it might be called an *e* or an *a* with equal propriety, he has not given satisfactory evidence that he knows how to spell the word. By adhering rigidly to this requirement, penmanship may be rendered legible and greatly improved; and if the teacher observe carefully the capacity of his pupils in the use of the pen, by dictating more and more rapidly, as they will bear it, he will at the same time secure rapidity of thought in the mental process of spelling, and facility in the use of the pen in recording the thought.

This subject is thus laid before the readers of the Teacher, not because the method described is new or original, for it is partially or wholly practised by many experienced teachers; but to present suggestions to teachers of little experience, which *may* be of service to them, — also, to lead the way in presenting articles from teachers, who, by giving to "the profession" the benefit of their experience, might afford essential aid to many, and add greatly to the value of our publication, against which the strongest objection urged is — "it does not contain enough of practical suggestions from experienced teachers, in relation to the business and duties of the school-room."

P.

Springfield, Aug. 1850.

MORAL INSTRUCTION.

THE Statutes of the Commonwealth provide that all teachers of youth "exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth, love to their country, humanity—and universal benevolence, sobriety, and temperance; and those other virtues, which are the ornament of human society, and the basis upon which a Republican Constitution is founded."

The meed of praise has been liberally awarded to our legislature for the wisdom and liberality which has uniformly characterized her acts relating to Education.

It may be well to inquire whether the wise provision contained in the above extract from the Revised Statutes is still in force; or to what extent it is enforced in our schools; and to suggest some means by which its enforcement may the better be secured. There seems to me to be a radical defect in the system of education adopted by many, and perhaps I may say, most teachers. The energies of the teacher, and most of the machinery of the schoolroom, are devoted to the intellect of the child, as though education consisted in a knowledge of Arithmetic, Geography, and Grammar. As though to read, write, and cypher constitute the chief end of man. These are important. The proper development of the intellectual powers should receive a large portion of the teacher's time; but not all. Nor are these the *most* important. Man has a physical and a moral, as well as an intellectual nature. A perfect system of education—is that which seeks a simultaneous and harmonious development of all these.

How is it with most teachers, especially in the common schools? Do they make prominent the idea, that the proper end and aim of all education is the perfection of the moral sense—the training of the child of a day for an immortal existence? We have reason to fear not.

Physical education has not been enjoined heretofore, nor has it received much attention. Consequently, most children graduate from our common schools as ignorant of the laws of health —of the science of human life, almost as a spinning-jenny.

We may hope this evil will be partially remedied, by the late law of the legislature, requiring teachers to be acquainted with physiology. But, for the greater evil, when shall we look for a remedy?

The law is plain. The duty is clearly enjoined, to teach "good behavior." The legislature has done its duty; public sentiment will approve of, and even demand such teaching. Still, the law is a dead letter. Most children learn to add and to

multiply, and become adepts in the art of getting and retaining. But the broad distinction between right and wrong—the sublime philosophy of doing good, and the pure pleasures which flow therefrom, they are profoundly ignorant of.

The remedy is with teachers. Let them seek first to be impressed with a sense of their responsibility to their pupils, not merely as thinking, calculating animals, but as moral, accountable, and immortal beings. Let them read and ponder well that portion of the Statutes which stands at the head of this article. Let them consider what it is to teach "the principles of piety and justice, and a sacred regard to truth, love to their country, humanity—and universal benevolence, sobriety, and temperance; and those other virtues which are the ornament of human society."

Who can estimate the length and breadth and height and depth of the teacher's responsibility? Well may the conscientious, faithful, and intelligent teacher inquire, "Who is sufficient for these things?"

Let the teacher make the character of his pupils his daily study. "The proper study of mankind is man." Who more needs this study than he whose business it is to mould and fashion human character? To take by the hand young immortals, and guide them safely through the mazes of youthful passion, and the sins of riper years, to a life of honor and usefulness, and thus fit them for an eternity of bliss?

But how shall this be done? Most teachers would gladly do, if not their whole duty, much better than they now do, if they but knew how.

Allow me, Mr. Editor, to make a few suggestions, the result of my own experience, touching this matter of moral instruction.

1. The teacher should never ground any rule or command upon his own will merely. When the reasonableness of a requirement is not perfectly obvious, it should be explained. It should be made plain that it is founded in right; and that, to do otherwise than to yield cheerful obedience, would be wrong. If punishment of any kind is inflicted, it should be preceded and followed by such instructions and explanations as are needed to show that the teacher does not act from revengeful feelings, or from love of authority, but from a sense of duty, and from a consciousness that the child has been guilty of wrong doing, which can be atoned for only by suffering on the part of the offender. Let this course be pursued, and the effect of punishment, whether corporal or mental, would, in most cases, be salutary.

2. Every suitable occasion should be seized upon by the teacher to impart moral and religious instruction.

I would have no set occasions for such instruction. I would

remember how glad I was to be permitted to absent myself from school Saturday mornings, which, in my school-going days, were devoted to a catechetical exercise, followed by a tedious dissertation on moral conduct in general, and religion in particular. I would have no formal lectures upon morals, nor set times for moral culture; unless reading the Scriptures, and appropriate religious exercises at the opening of the school, be considered such. Unwelcome truths affect us most, when they come upon us unawares. We should endeavor, however, to make moral and religious instruction agreeable. To effect this, we must disconnect it from any idea of tedium. Virtue is intrinsically lovely, while few are so debased as not to be sensible of the ugliness of sin.

3. Every offence against decency, propriety, and good morals should be improved by the teacher as a fit occasion for advice and caution, touching those virtues. For example: —

A pupil is detected in telling a falsehood. Instead of punishing the offender for lying, I would avail myself of the occasion to give my whole school a practical lecture on the duty of always speaking the truth. I would enforce this, by showing the folly and the wickedness of lying. I would give my pupils some passages of Scripture, bearing upon this point, and request all to commit them to memory. I would get an expression of opinion from the whole school respecting this vice, and the reason of their opinion. They would be unanimous in the expression that it is mean and foolish to lie: and finally, that it is wrong, because God has forbidden it. The offender now stands convicted, not by the teacher only, but by the whole school; and what is more and far better, by his own conscience. Such a lesson will do more to deter a child from the sin of lying than all the flagellation which has been inflicted from Solomon downward.

Two boys are reported as having been engaged in a quarrel. What shall the teacher do? Administer a sound flogging to each, and remand them to their seats, with a threat to double the dose, in case the offence is repeated? This is the course most commonly pursued; the effect is just what might be anticipated. If you would teach bull-dogs to fight, bring them together, and rub their ears: if you would make a horse vicious, whip him gratuitously: if you would teach a cow to kick, give her lessons in kicking. The nature of boys, I admit, differs widely from that of horses and dogs. Yet in the matter of education, they have many things in common. In both, like begets like. If you would secure gentleness, you must yourself be as gentle and harmless as a dove. I would not be misunderstood. I am not an advocate of the exclusive moral suasion system. There is such a thing as blending goodness with severity. Indeed, what is more severe than goodness? In the case I have supposed,

the skilful disciplinarian may cause the offenders, without subjecting them to any bodily inconvenience, to wish the teacher would whip them, and let them go. "Then," say they, "the affair would be settled. We have offended the teacher, and he has taken his satisfaction: we are even. But this harrowing up the feelings,—making the matter so public,—I wish I had had nothing to do with it; it will be a long time before I am caught in another scrape of the like." Who can estimate the benefits of such a result? Who can fail to see that, enabling the boy to control his own passions, confers a far higher obligation than any amount of mere intellectual culture.

So of all the crimes and misdemeanors which the daily history of the schoolroom exhibits. Let them be seized upon by the teacher and turned to account in inculcating moral sentiments. Let the teacher go to the Bible, for his code of laws. Let the great law of love, so sedulously inculcated and so beautifully exemplified in the life of Christ, be the law of the schoolroom. Let the golden precepts of the Sermon on the Mount be as familiar as household words in the intercourse of teacher and pupil. Let the teacher labor and pray that he may be instrumental in qualifying his pupils for the duties of manhood, and we shall have more *educators*, and fewer mere *trainers of the intellect*. Our common schools will become what they were designed to be, and what they ought to be, places where children and youth may, *must* learn the principles of "piety, justice, and a sacred regard to truth, love of country and universal benevolence."

R. B. H.

POWER OF EXPRESSION.

BY W. C. GOLDTHWAIT.

PRACTICAL education implies what is too often overlooked—the Power of Expression. So far as the world, or even the individual is concerned, it seems of little use to store the mind with knowledge, unless some way is devised by which a portion of this wealth can be communicated to others; otherwise the mind is merely a Dead Sea, that always receives and never gives. It is a principle in chemistry, that bodies that absorb caloric the best, do also radiate best; and it is equally true that those portions of the earth that absorb the most dew, do also send up most abundantly the herb, and grass, and flower. But somehow it has been discovered *here* that bodies may be made to absorb and never radiate; and the treasures of knowledge, and the fertilizing influences of instruction, may be lavished upon a soil, and yet it will yield for the service of others no fruit or flower "after his kind."

Hence it comes to pass that our schoolrooms are filled with pupils who "know, but cannot tell!" They have the knowledge, but they cannot find it. They know just where it is, but, like a thief's honesty in the moment of trial, it is not there! This *genus* is a large one, and it deserves what editors call a "notice," though I think not a "puff." They have studied all science and art, and know everything, and yet know nothing. They seem to be well versed, and "ready to communicate," so long as the question-asking teacher manages the "discharging rod." They are so ready to *answer*, that they seem to overflow with knowledge; it is only kept in with some little constraint. But when, without this assistance, they are called upon for an exposition of what they know, alas! they suddenly find that their knowledge, like farewell emotions, "lies too deep for utterance." As it is said of some cutaneous disorders, it has "struck in;" though I believe without producing any congestion at the centre! But to drop the language of ridicule, we should remember that the pupil *does not know till he can tell.*

And we have *men*, too, who, we may suppose, are well furnished, so far as acquisitions are concerned; but, with all their gifts and treasures of knowledge, whenever they attempt to speak, like Galileans of old, their "speech bewrayeth them." By want of conformity to the suggestions of Rhetoric, they offend good taste, and perhaps sin against Grammar, every time they invoke speech. And of those of whom this cannot be said, how many there are, not so gross offenders, who are, like Moses of old, "slow of speech," and who might confess like him, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Now these men, like the Midian shepherd and lawgiver, have knowledge enough: men with far less have thundered in the senate, and given character to whole periods of human history. But, as one pleasantly observes, "they need to have some talking Aaron spliced on to them;" for without the power of utterance, they seem to confess that they are but half men!

It seems to me that a portion of this difficulty lies in the fact that but little attention is paid to the power of expression. It was a facetious remark of one I knew, that "our teachers take great pains to get knowledge into the head, and but little to get it out again." This points at a common fault in all our teaching; we pay but little attention to the channels of utterance, through which the fertilizing influences of knowledge should flow out upon the surrounding plains. Whether we aim merely to fill the mind with knowledge, or rise to a juster estimate of the business of education, and seek to discipline the

mind, and develop the faculties, we seem often equally to fail in bringing out to a true and beautiful proportion this feature of a perfect education. That this is important, has already been intimated. I now say that it is *one* of the most important ends of training. The design of education is twofold; it is first to make the individual a safer, happier, nobler man; and then to fit him for greater usefulness. With regard to the first, it is obvious to observe that nothing tends more to promote the happiness of the individual, than to impart of his good things to others. And if his wealth be that of the soul, it will also make him richer, and nobler, as well as happier. The sentiment of Scripture will doubtless occur to you, "There is that scattereth, and yet increaseth."

Whether it be in the matter of eloquence, or song, or the pleadings of that Christian charity that seeks to persuade men of the world to come, those who have preached, and sung, have felt the desire of utterance as a fire in their bones, and have rejoiced in the ability *to express* their emotions; and so, in blessing others, they have been themselves twice blessed. As individuals, then, we need the power of expression.

And then in this impressible age, when the fortunes of men and empires shift as rapidly as the scenery of a dream, we should be qualified not only to display our treasures, and guard ourselves from wrong, and uphold the right, but to reproduce ourselves, and stamp our images deep in the impressible material of the living present. At the speaker's stand — in the pulpit — at the press — in the schoolroom — and indeed in all the walks of life — there are opportunities, such as were never enjoyed before, to carve out character, and predestinate the fortunes of those who are now coming on to the stage, and are yet to be. From the furnace of this ardent age seem to me in some sense to be now flowing those fervid streams of influence, out of which are to be cast the destinies of long ages to come. On this warm and yielding material we are now called upon to make our impression, not in the scars and fire-marks of vice, but in outlines of grace, and lineaments of virtue, and emblems of undying hope. The part, then, that we are to act in the drama of life, also demands that we acquire the power of easy and vigorous expression.

How shall we accomplish this? I reply: We can do much by making it a distinct object of pursuit in the schoolroom and the higher walks of learning. It is said that herdsmen and men of the turf — those Jacobs, who have the care of Laban's cattle in modern times — can develop almost any given traits in the animal races, be it flesh, or size, or speed. Cannot we, who work in the most impressible of all materials in the world — the human soul — develop desirable traits? We

often, alas! unwittingly develop *un*desirable traits. Who has not seen the cross looks and peevish temper of the teacher and parent copied, as by a mirror (though we should say without *reflection*), in the face and disposition of the child? When the Rabbi begins to exhibit his fret-work, and growl prophetic of a coming storm, the gates of the temple of Janus will most certainly fly open in the heart of every one of his little flock, and smaller growls will echo to the larger, as "face answers to face" in a brook. From an unbroken course of such treatment, who would expect any thing but an unbroken line of Nabals and Xanthippes? Can we not develop desirable traits as well? Can we not train the young and warm affections of the heart to flow out in the language of music and song? Can we not make the objects of our care utter forth their ideas by the appropriate signs of thought, and *converse* with ease upon what they know of science, and literature, and art? Nay, I need not ask that question; for nature herself teaches us to *express* what we feel. Hence we have language, which is arbitrary, it is true, in some of its modes, but universal, and, I presume, God-given. And when the artificial channels of thought clog up and overflow, we have shouts of joy and yells of pain, we have the compressed hand, and the speaking countenance, and the smile, and tear, the most eloquent of all language. The gladness of childhood outbreaks in the laugh, and our very pain registers itself in sobs and groans, and even the *dumb* animals rupture the bands of silence, and in their excess of joy fill the responsive air with music. Hence, too, men who most obey the impulses of nature, — that great mistress of passion, — speak out in eloquence and song; and the great world of literature is full of what these passion-speaking sons of genius and of fame have said and sung. Doth not Nature herself teach us this great lesson, that

> ——— "thoughts shut up want air,
> And spoil like bales unopened to the sun?"

And then, — a sentiment which is too often overlooked now-a-days, — thoughts themselves acquire an additional distinctness from the very attempt to convey them; so that what we express to others, we do more clearly state and define to ourselves. Hence Lord Bacon says, "Reading makes a full man, but conversation makes a ready man." We sometimes *think* without much care in the arrangement of our thoughts; but we are seldom so without respect for others as to let our thoughts flow forth till they have been marshalled into regular order, and made to conform to the rules of syntax, if not of logic. When knowledge is in the most proper shape to be imparted to others, it is most fit to be kept by ourselves. As we shall not be likely to put it into this shape unless we are to convey it, we infer

that nothing is more conducive to right learning than the habit of unfolding our acquisitions, and making them intelligible to others. Hence we say again, that, in the training of the young, we should cultivate the power of expression, and teach the child not only to think, but to speak; — not only to acquire, but to convey. It is true, we may not make all our pupils poets and orators; it is not meet that we should. This world would be neither desirable nor comfortable, with no one but poets and orators in it. It is of far greater consequence that we make them practical men, and teach them to speak with propriety upon common matters, and illustrate the rules and not the exceptions to good grammar in their ordinary discourse.

If these remarks are true, we may derive from them a suggestion which will be of great service to us in matters of intellectual culture. Are we teaching Arithmetic, the most important of the primary branches, or Grammar, or Geography, or any of the sciences? Let us not be satisfied, as too many are in this talking age, with simply *inculcating* truth, and creating an impression, as it were, by outward pressure. This is little better than writing a name in the sand. Our claim to consideration, as teachers, lies in our ability to create an *internal activity* and warmth while the truth is presented. We are to see that ideas are received, as well as inculcated. In a word, the matter of any given lesson is to be so incorporated and familiarized, that it may be conversed about in easy and household language. Let us never suppose, then, that we can sufficiently test the solidity of our work by making a few unexpected thrusts at it with an interrogation point. Nor let us be satisfied when the pupil says that he has a clear idea of the subject. Nothing can be more fallacious. Most pupils have no conception of what it is to have a clear idea of any thing which has been to them merely a matter of study, any more than the blind have of color; these of course mean no disrespect to the truth in so saying. Others are so averse to mental labor, that they would impale the very goddess of truth for the purpose of concealing their ignorance. Hence the most sober and oft-repeated declarations on the part of pupils, that they understand the matter in hand, are not to be assumed as proof that they do. That charity that "believeth all things," is out of place here. When we have explained a principle or topic, or assigned a lesson, we may justly expect the pupil to explain it, convey it, illustrate it, in language all his own, unaided by questions, unprompted by catch-words, or signs, or any thing but approving looks. If he has to wait for questions, let him wait a little longer, and learn his lesson! — *Lectures of the American Institute.*

PERSUASION AND COMPULSION.—It is better that the teacher accomplish his purposes by persuasion than compulsion; yet far better to accomplish them by compulsion than not at all. He must always be right, and then be like Cromwell's Ironsides, and Napoleon's Lifeguard, never defeated. It is better that the pupil agree with the teacher, and obey his own convictions of right, while he complies with the requirements of his teacher. The teacher should persuade as one who has authority, but prefers not to use it. His authority should always be obeyed though seldom perceived.

He should rule his little domain, as the sun rules the solar system. His influence, like attraction, should be unceasing, all-controlling, and unseen except in its effects. When he persuades and attracts, it should be with an energy that cannot be resisted. Though the planet sometimes seems to deviate from its orbit, yet a steady attraction from the central orb, the *schoolmaster*, brings it back again. So should the teacher bring back the erring pupil by the attractive power of his influence. The comet, in its farthest flight from the sun, never entirely escapes his power, but feels and obeys the mighty influence of attraction. So the most estranged and reckless pupil may often be brought back by the power of kind persuasion.

NOTE.—The Editor of the August No. of the Teacher regrets his connection with it. The reader has doubtless noticed the occurrence of many mistakes on the pages of that No. The Editor can only say, in exculpation of himself, that the matter of that No. was prepared in haste; that, consequently, (though it may seem a poor apology,) the manuscript was scarcely legible to any but the writer; that he earnestly requested the privilege of reading and correcting the proof-sheets, but was denied; and that, therefore, he is made to say, in many cases, what the printer pleased, and not what he himself would say to the readers of the Teacher. On the 225th page, "To *win* the virtues, &c.," should read, "To *raise* the virtues;" 226th page, 3d line, *teem* should be *heave;* 4th line, *strength* should be *thoughts;* 228th page, 7th line, a lie of the types gives us *slope*, while it should be *shape;* 231st page, 5th line, *variating* is a catachresis for *vanishing*, and *plains* should be *planes;* 238th page 21st line, *merely* should be *rarely;* *Cos* should be exchanged for its synonyme *Co;* 32d line, *on* should be *in;* 43d line, *un*consolable should be *in*consolable; 239th page, 6th line, *close up* would make better *cut feed* if it were *chop up;* 19th line, *foreground* should be *for ground;* 20th line, *these* should be *the;* 240th page, 13th line, *perpetual* should be *perpetually;* 19th line, *and vapor* should be *of vapor;* 31st line, *beautify* should be *beatify:* 37th line, *engages* should be *enjoys;* 38th line, *limner* is a poor emendation of the printer for *limn;* 245th page, 4th line, *draft* should be *draught;* 46th line, *poised* conveys a singular idea; the writer would suggest *praised;* 246th page, 16th line, our business is not so *rousing* now as in the days of birch rods; it is *wearing*, as all admit; 42d line, *clot* of perspiration is a bold figure: it should be *dot* of perspiration; 250th page, 1st line, *but* should take the place of *that;* 13th line, *help* should be *helps;* it is not a prayer—Napoleon seldom prayed; 19th line, *prostrate* should be *frustrate;* 252d page, 35th line, after *pupil*, insert *who writes each word as it is pronounced;* 50th line, *head* should be *teacher*. Will the reader correct these mistakes on the printed page? Other errors occur, but they are sufficiently obvious to suggest their own correction. The Editor takes pleasure in saying, that, unfortunate as these errors are, no blame whatever is to be attached to the Publisher. He has done his utmost to present the successive numbers perfectly correct and in good taste. These *errata* occur, simply because the manuscript was obscure, and because a letter, stating where the proof-sheets should be directed, never reached the office of the Publisher.

EDITOR OF THE AUGUST NUMBER.

THE

MASSACHUSETTS TEACHER.

Vol. III. No. 10.] RUFUS PUTNAM, Editor of this Number. [October, 1850

THE DIGNITY OF THE TEACHER'S PROFESSION.

Much has been said and written of the dignity of the teacher's profession. Again, and yet again, has it been said that his profession is as dignified and honorable as *any* of the so called learned professions; and many an earnest lecturer and essayist has set forth the claims of the teacher to the high consideration of the community for whose benefit he toils; — accompanied but too frequently with whining and croaking about the neglect, the low estimation of others which he is continually obliged to encounter, and the supercilious airs, the oppression, &c. of school committees and trustees.

Now, while it is all-important that the mission of the teacher should be duly appreciated; while such appreciation of his worth is absolutely essential to his highest usefulness, it should never be forgotten that the tendency and almost inevitable result of such complaining and fretting, on the part of teachers, and such charges of injustice and oppression, is not to elevate the dignity of the teacher's profession, to render it more honorable in the eyes of the community, but to give the profession a lower place in their estimation.

The question then becomes an important one to every teacher, — What can I do to promote the proper dignity of the profession, and to secure for it the highest respect of the community? For we apprehend that the consideration in which the profession shall be held in the future, will depend more upon the character of those who fill its ranks than upon all other influences together. What, then, are the best means which teachers can use to promote the dignity of their profession?

1. *Teachers should not rest satisfied with present attainments.*

Every teacher has ordinarily some hours of every day at his own disposal. Some portion of this time should be devoted to study. In addition to a familiar acquaintance with the particular branches which he is required to teach, he should pursue other branches of study; and in order to make the best progress, he should have some particular study to which a portion of every day shall be devoted. He will now give his study hours to algebra, or geometry; — anon, he will be pursuing a course of reading in natural philosophy, chemistry, or history;—at one time he will be engaged in the study of the Latin, or the Greek, or one of the modern European languages; at another, geology, botany, or some kindred subject will claim his attention. This term he is preparing a lecture, or series of lectures, on the resources of Great Britain, and her various dependencies; the next, on the prevailing currents of the ocean and the atmosphere; during another, the history, processes, and present perfection of some mechanic art; — and so on to the end of the chapter, if perchance one who commences such a course should ever find the end. To such a one a scrap-book will be of great value, in which would be registered, under appropriate heads, facts as they appear in the current literature of the day, new discoveries in the natural sciences, improvements in the arts, statistics, and the thousand items which come under his notice in his promiscuous daily reading, most of which could otherwise never be recalled.

What an amount of valuable knowledge may one acquire in the course of twenty, or even ten years, by such a course of study. How much better qualified to train the youth of our land to their high destiny is he who has made these attainments, and how much more certain to command the respect of society, than the teacher of whom it is said, "he knows nothing beyond what he is required to teach." If all our teachers will for ten years to come pursue the course here recommended, we shall no longer hear the complaint so often made, that the profession of teaching is not regarded as honorable. It is not only the privilege, but the duty, a duty which teachers, especially those who have more recently entered service, owe to society, to their profession, to themselves, so to improve the talents committed to them, and the opportunities for mental cultivation which they enjoy, that the profession cannot but command and receive, the highest respect of an enlightened and grateful community.

2. *Teachers should be content with the honors of the teacher, the faithful, efficient, talented teacher, and not pant for honors from which their peculiar occupation excludes them.* The teacher cannot expect, and he should not desire the honors that attach to the statesman, the senator, or representative, in either the state or national councils, or even to the occupants of the humbler muni-

cipal offices of town or city. The teacher who looks *upward* toward such honors, certainly occupies a very low place in his own estimation, and it would not be a wonder if he should, in the estimation of society. The honors which belong to the faithful, whole-hearted teacher, he should esteem of greater worth than all those other honors put together. And are they not? Shall the thing made claim higher honors than its maker? Where had been all our honorable men, had they not known in their youth the forming hand of the teacher.

3. *Teachers should pursue a straight forward, independent, ingenuous course in all things; seeking rather to do their duty as teachers, than to gain the applause of men.*

The approbation of one's own conscience is of more value than the applause of the whole world beside. While the consistent teacher will desire to gain the approbation of others, if he may do it by doing his duty, he will not seek such approbation by any of the tricks and low arts which are sometimes resorted to, for the practice of which he must forfeit the respect both of himself and of the wise and discerning among whom he labors.

4. *Teachers should not regard school committees and trustees with distrust, nor indulge a fretful, complaining spirit towards them.* School committees are but men; are liable to err as other men; are, to say the least, as disinterested, as willing to perform services for which they receive no pecuniary compensation, nor even the gratitude of those for whom they labor, as other men; and it may be added, are as willing to be informed of their errors, and to correct them, as other men. If, perchance, a committee man, or a board of school committee men, have in the opinion of a teacher acted injudiciously, it is not only the teacher's privilege, but his duty to make known to them his opinion, respectfully, yet candidly and without reserve. By such a course he will not only secure the respect of committee men, but not improbably have his own views modified by comparing them with the views of those who look upon the matter from a different point of view, as well as be the means of modifying theirs. The teacher should ever remember that his situation, and that of school committee men are so different, their points of observation are so unlike, that there is frequently room for a wide, yet honest difference of opinion between them.

5. It hardly need be added that the teacher should consecrate to the profession his best powers; that the controlling motive of his soul should be a desire to promote the best interests of the young, both for this life and the next. That in all his efforts for the mental and moral culture of his own nature, his aim should be to render himself in the highest degree useful to

his fellow-beings in the important station he is called to occupy. That his ambitions should have less than most men's of aught that is selfish, or low, or grovelling in them. The glory of God in the moral and intellectual cultivation of the rising generation should be " his being's end and aim."

We rejoice to know that there are many, nay very many teachers who do to some good extent thus honor their profession, themselves, and their Maker. Such teachers will not only be honored by God, whose honor they seek, but also by men, whose honor is not the supreme object of their desire.

STYLE.

Few things are more important in the education of youth, of this age and country, than the acquisition of a good style of composition. The world now is more influenced by the written, than the spoken word. The *pen* makes the speeches, transacts the business, moulds the governments, and it is to be hoped, will soon fight the battles of the world. In our own country, the want of a fixed, pure, appropriate style of composition, is a very great want. So many elements are entering continually into the formation of our national character, mind, and literature, that there is a danger that something corrupt, and anomalous, will spring up among us, in the place of the pure, simple English of our ancestors. Already there is a tendency towards too great intensity of expression, false sublimity, and a want of simplicity of every kind.

Much may be done even before the youth enters College, to lead him to adopt a pure, simple, effective, and manly style. Close criticism on the part of the Instructor, is beyond all things important. The instant checking of any tendency to extravagant expression, after a due allowance made for the more ardent feeling of youth; the stern repression of all vulgarisms, cant phrases, and unnecessary Americanisms; the continual enforcing of the idea of the importance of precision of language; and a cautious bestowal of commendation, which too largely dispensed, might destroy forever the power of modest and simple writing; these are rules of criticism which commend themselves to all. Another means of inducing a good style of composition to youthful scholars, is an attention paid to their manner of conversation. Without employing a pedagoguical or annoying method of doing this, no ungrammatical or inelegant expression should be suffered to pass uncorrected, and oftentimes a little

salt of ridicule rubbed into the reproof, without doing harm, will make it remembered.

The study of grammar rightly conducted, in a fresh, natural, and philosophical manner, is another great help to the formation of a good style. He who is not thoroughly founded on a good knowledge of English grammar, will always be a careless, and never become a free, and self-dependent writer. The niceties and proprieties of a language whose syntax is so difficult as that of the English, can never be mastered excepting by a faithful study of English grammar, aided by the knowledge or illustrations of the original languages. Neither should the dictionary be neglected in this connection; a simple study of the best English dictionary, has been confessedly the foundation of many a distinguished author's vigor and richness of style.

A pointing of the youthful mind to the best literature, to the reading of pure and classic English authors, is still another most important method of forming a good style. Dissuading from Carlyle, and from most of the modern romance literature, let an instructor place such authors as Walter Scott, Washington Irving, and Goldsmith, into the hands of the young; nor need the instructor be afraid of recommending Shakspeare to a bright boy. The mighty bard will soon enclose him in his mesh, as he does the old and the profound. Above all, let our English Bible be set before the young mind as the great model of composition, as well as the great guide to truth.

A good style has been called "proper words in proper places." It may be said to be chiefly characterized by the two qualities of Purity and Force. A pure style consists in the using of true English words, and no others. The words which the usage of good writers and of educated men justifies, there form the only allowable treasury of a pure writer. He is not permitted to introduce his Latin, German, and French learning, his business idioms, his camp, scientific, or political technicalities, or his religious conventionalisms, into his written language. *This* rises above the momentary necessity, and enters into more of permanence, observation, and dignity. He who would coin a new word must create the occasion for it; and he who alters words now in use, must hold himself ready to answer for such assaults on the wisdom and good taste of our ancestors. A pure writer may introduce common and strong phrases, but he never descends to low and vulgar ones. He does not "admire to do a thing" when he would much better "be pleased to do it;" neither does he make a thing "lengthy" when he could make it "long;" nor does he "fellowship with a man" when he can just as well "be his companion;" nor does he "calculate" that a thing will happen, when in fact he only "expects" that it will.

Americanisms are sometimes necessary, when productions and ideas strictly of American origin, are to be spoken of. The greatest purist would find no fault with our city "lots," where, as with us, cities are drawn on paper, before they are builded on the ground.

Purity of style also comprehends the idea of simplicity of every kind,—the avoiding of unusual and abstruse terms, freedom from labored ornament, and a perfect *appropriateness* of expression to the subject of the composition. For one who is writing on the abating of a city nuisance, to assume the style of an author discussing the philosophy of the Phædo, would be absurd; yet we see and hear this absurdity in written and spoken style every day. Our Western, and sometimes our Eastern eloquence marches on with a thundering Johnsonian stride, that seems to shake the ground, when a light and easy step that hardly brushes the dew from the grass, is often all that is necessary. Such eloquence soon exhausts itself, and when a theme really grand and stirring comes to be discussed, no power and no terms are left. Nearly all great writers and orators have had a simple style. Demosthenes spoke like a "business man to business men." Luther's words were as direct, natural, and unaffected, as a child's. Pitt made great and involved political questions clear as noonday, by the noble simplicity of his expressed opinions. This was Peel's peculiar power, and the secret of his vast influence as a parliamentary orator. This is especially the characteristic of our own Webster's style of speaking and writing. The commonest man would have no difficulty in understanding all that Webster has uttered or composed. Under purity of style may be reckoned all the quality of Precision. By precision, I mean that quality by which the thought is expressed exactly, with no lack or surplus. This is a healthy beauty in a writer, denoting clearness of head and definiteness of thought. Perhaps no writer could be named as a better exponent of this quality than Junius, whose sentences never suffer their vigorous blow to be deadened, by any obliqueness or circuitousness in its descent. Want of precision in style, usually betokens want of precision in thought, and a vast deal of nonsense and false sublimity have been hid under the veil of an obscure style. Accurate knowledge of words, of the use of relative terms, and of the niceties of syntax, are indispensable to precision of style, which however, as we use it, is not a *precise* style, allowing no freedom and easy play of thought and expression. One may be a highly imaginative and discursive writer, and yet have sufficient precision of language always to make his thoughts clear to the eye of the reader. The subject and the thought may even be profound and abstruse, but that is the very reason why they should be carefully and clearly expressed. It is not

necessary to be vague if one philosophizes, nor to mingle heaven and earth in language, in order that it may be called poetry. Shakspeare, though sometimes, in his imperial license, he bursts through this rule of precision, is more frequently remarkable for his singular and forcible precision in the use of words, as for instance in that compact sentence from Macbeth —

"To say with doubt, or shake with fear."

No one but he who had a profound appreciation of the exact force of every Saxon English word, could have written such a sentence as that, so brief and yet so powerful. Men's minds must have balances in them to weigh words, as one weighs gold coin, before they can avoid violating entirely this rule of precision of style. And above all, thus to write, so that nobody can misunderstand, one must first think so that he cannot misunderstand himself.

The second quality of a good style which I have mentioned is force. Without this characteristic, a style may have all other qualities in vain. Without the gun *carries to the mark*, all its beauty and ornament of workmanship are of little value. A forceful, effective style is the result chiefly of strong, clear, and vivid thought. This, formed with sincerity, and earnest feeling, and also with skill in the use of language, makes a style of speech and writing that *tells*. A man who is not in sober earnest in what he writes, is apt to write circuitously, enigmatically, or triflingly. Faith and zeal are noble elements of strength in style. Skill too in the construction of sentences, making them compact, and well defined, promotes strength. No straggling, indefinite sentences, of which the reader may ask, why is this sentence just here? or, why is it in this article at all? Such sentences should be avoided. All the previous qualities of style which we have mentioned, if carefully attended to, go to promote force of style. Yet it is not, after all, by a critical, formal attention to such rules of writing, that a good and strong style is acquired. It is more by the habits of thought, the general discipline of the mind, the character of the reading, and the character of the conversation, society, and pursuits. Style is a general effect of all these causes, a resultant of these several lines. A man who has been an earnest student, who has a definite aim in view, whose heart has fire in it, whose head has thought in it, who has a natural intellectual appetency for manly reading and the society of educated and disciplined minds, will be likely to write and speak in a vigorous, clear, and forceful manner. The great faults of the mass of American writers of the present day are, we think, want of studious thought, want of condensed thought, want of simplicity of thought, and a too great striving after fine, intense,

and sublime language. When the thought is really grand, and sublime, the language becomes the mere vehicle, and unconsciously simplifies itself. This idea of grandeur of style, has yet to be generally appreciated by American writers, and it is in fact the offspring of the highest cultivation, which brings back invariably to nature, for the highest art is the truest nature. It remains for instructors of American youth to be the real reformers in this most important matter. They may plant the germs of a better style of writing and speaking among the rising generation, so that something truly noble and great in literature, and in eloquence, may be the fruits, in our own times and country.

J. M. H.

Salem, August 15.

ARITHMETIC.

WITHOUT intending to write an essay on teaching arithmetic, we propose to offer a few thoughts which some experience in teaching has suggested. We introduce what we have to say by a few extracts from that excellent book, "The Teacher's Manual," by Thomas H. Palmer, A. M., first published in 1840.

"The same pernicious error which was noticed in speaking of the mode of teaching reading and writing, prevails in this science, viz. a neglect of the foundation; a hurrying of the initiatory steps. Without clear, distinct notions of numeration, no satisfactory progress can ever be made in arithmetic; and yet there are schools, where it is not taught at all; where the pupil commences with addition, and is left to acquire a knowledge of the local value of figures as best he may. And even in those schools where it *is* taught, the subject is passed over too rapidly; valuable deductions that might be drawn from it being entirely omitted."

"The four fundamental processes, addition, subtraction, multiplication, and division, are by no means sufficiently practised."

"The subject of decimal fractions is treated of separately from that of whole numbers, in all our treatises on arithmetic, or in an advanced section of the book. This arrangement is highly exceptionable, and is, probably, the reason why so many complain of the difficulty of understanding decimals, when in fact the subject is so exceedingly simple. Their extreme simplicity confuses them, as from their position in the work they are led to imagine there must be something behind which they do not see; something beneath the surface, which their efforts fail to bring to light; a notion that confuses and mystifies the whole subject. Let us see whether any difficulty could possi-

bly arise, if decimals were taught in connection with whole numbers."

"And, first, let us suppose that notation of whole numbers had been explained to the pupil, so that he understood that figures increased tenfold in value by being moved one place to the left, and decreased tenfold by being moved to the right; and that they were named accordingly."

"What difficulty could any child have, in understanding that, when we had to place figures still further to the right, it became necessary to use a dot, (.) to show the place of units, which no longer occupied the right-hand place; and that the same names were used for the numbers ten times, &c. *less* than units, as for those tenfold, &c. greater, only that we *added th* to them; the one to the left of units being called a *tens*, and that to the right *tenths*, the second to the left, hundreds, the second to the right, hundredths."

The author of the above work believes that this whole matter of the notation of decimals, both fractional and integral, "would be perfectly intelligible to a class of children about six years, if shown on the blackboard." . . . "The repetition of this lesson on the blackboard for three or four days in succession would fix the fact thoroughly in the mind of the class, that *whole numbers and decimal fractions were named on the same principle;* both, in fact, being *decimals*, or numbers reckoned by *tens*."

We forbear quoting more from the above work, as it is in the hands of so many teachers. Those who do not already possess it, should purchase it without delay. It is a work of 160 pages, and is sold "*for just cost price.*"

The almost universal ignorance of the decimal notation of which the author complains in the above extracts, is the more to be lamented in our own country, from the fact that our currency is a *decimal* currency, and that operations in it can be safely trusted to those only who are familiar with the principles of the decimal notation, fractional as well as integral. The specific rules for performing operations in dollars, cents, and mills, which are given to the learner in most text-books in arithmetic, being arbitrary, and based upon no general principle already explained and understood, are very uncertain in their application; for the reason, if for no other, that arbitrary rules are easily forgotten.

The mode of presenting decimals to the learner along with integers, at the very commencement of his course in written arithmetic, may require more patient labor at first, but this will be amply repaid by his subsequent progress.

Another important means of securing rapid future progress to the pupil, is *rapidity of execution.* This can only be acquired by

long practice upon the fundamental rules. The pupil should, *even in his early exercises in mental arithmetic*, be taught to add columns of figures; and before taking the common school arithmetics, should have been thoroughly drilled in the four fundamental rules, viz. addition, subtraction, multiplication, and division.

ADDITION. The teacher should write upon the blackboard a column of 1's, and require the pupil or class to add them as he points to them in succession, both upwards and downwards. This exercise is simply *counting* numbers. Let this be practised until the little fellows keep exact time with the motions of the teacher's pointer. Then a column of 2's should be written and added in the same manner; then one of 2's and 1's alternately; then one of 3's; then a column of 3's and 1's; another of 3's and 2's; another of 3's, 2's, and 1's, or of 2's, 1's, and 3's;—not introducing other figures, or *new combinations of those already used*, till the child can add the previous ones with the rapidity of thought, and keep time with the teacher's pointer.

Again, in adding a column of figures, as the following, for example, 4, 5, 7, 3, 2, 6, 1, he should not be taught or allowed to say "4 and 5 are 9, and 7 are 16, and 3 are 19, &c.," but he should be taught to say, "4, 9, 16, 19, 21, 27, 28," and do it as rapidly as he can articulate the words.

In the other fundamental operations, the same rapidity of execution should be aimed at, and the pupil should be drilled in them till it is acquired. Not only will such drilling render his subsequent progress rapid and easy, but the habit of promptness and close attention thus acquired will not be confined to exercises in arithmetic, but will be more or less prominent in every thing he undertakes.

It is an excellent practice, as the pupils progress in the study of arithmetic, besides requiring them to show their work upon the slate, and to explain every step in the process, to dictate to them at every recitation an example similar to one in the lesson just learned, for them to perform on the spot. As soon as any one has solved the problem, he will pass his slate to the teacher, who by a glance of the eye will see if the work is right, and when all have done it who can do it promptly, the slates may be returned, and another example given. Each scholar will, of course, be informed whether his work is correct or not, and incorrect, be required to correct it afterwards. This mode of examination will furnish a very important test of the pupil's knowledge of the lesson, and encourage the rapidity and correctness of execution so indispensable in an expert accountant.

Frequent reviews in arithmetic, as in every other branch of study, are of the highest importance. The teacher should *know* that the class is so familiar with every principle already learned that he can apply it correctly, and not be satisfied with knowing that he was once familiar with it.

With this end in view, viz. *perfect familiarity with principles and with their application*, the teacher will not confine himself to the exercises prepared by the author of the text-book, but will extend them till the end is attained; for no author can anticipate the precise amount of exercise each pupil will need upon any one principle before he is prepared to advance to another.

As one means of securing facility of execution, the pupil should be required, as far as practicable, to prove his work to be correct. For example, all operations in division should be proved by multiplication; those in reduction ascending, by reduction descending; and the reverse, when the pupil has progressed far enough to be able to do it. Operations in proportion should be proved by analysis, &c.

Let it not be said that the methods here recommended will render the pupil's progress slow and tedious; for so far from this being the result, he will, by such methods alone, acquire that facility and correctness which are essential to rapid and satisfactory progress in future.

The teacher should ever bear in mind, that all the topics treated of in arithmetic are not of equal importance to every pupil, and that he should adapt his instructions in this study, as in every other, to the peculiar wants of the pupil. The scholar whose opportunities for learning arithmetic are very limited, should be exercised very thoroughly in the elementary rules, and in their application to as great a variety as possible of common business transactions. He should be encouraged "to make up questions" for himself, and solve them; and every means should be used to render the knowledge he may acquire most useful to him when his short term of pupilage shall have expired. The pupil who is intended for the counting-room should be carefully drilled in percentage, equations, accounts current, &c.; the future mechanic should be as thoroughly drilled in the square and cube root, and their application to a great variety of practical examples, and in mensuration and the mechanic powers.

May we be indulged in a single remark in reference to recitations conducted by question and answer? It is this. Every answer of the pupil should contain a distinct and entire proposition. A few examples will illustrate our meaning. *Teacher.* "How many are 8 times 78?" *Pupil.* "Eight times 78 are 624;" and not "624" alone. *Teacher.* "What is the rule for reducing compound fractions to simple ones?" *Pupil.* "To reduce compound numbers to simple ones, reduce all the numbers to a fractional form; and after cancelling," &c. This method of answering questions has the sanction of antiquity, as well as of common sense. Thus the catechism of the Westminster Assembly. *Quest.* "What is the chief end of man?" *Ans.* "Man's chief end is to glorify God, and enjoy him forever."

THE SCHOOL CASE.

We find the following remarks in the Lynn News, and, at the request of many of our subscribers, copy them, under the conviction that they will possess interest for all the readers of the Teacher. A few explanatory remarks may be necessary.

Mr. King, who is well known as an active friend to all educational movements in our State, is, and has been for many years, the highly successful principal of one of the Grammar Schools in the city of Lynn. A few weeks ago, he found occasion to discipline one of his pupils, and thereupon received an abrupt call from the father, Mr. L. Josslyn, who was quite insulting to the teacher at the time, and subsequently requested the committee to investigate his character, alleging that his numerous acts of abuse disqualified him for the office. The result of this investigation, not tending to impair the confidence of the committee in Mr. K. as a faithful and efficient instructor, the aforesaid parent, who is the editor of "The Bay State," a partisan newspaper, continued to insert in his paper articles of the most abusive and annoying nature in reference to Mr. K. and his friends. But failing to accomplish his object, and drive the teacher from his post in this way, he circulated a petition, and obtained signers, for Mr. K's. removal. This petition was sent to the committee, who, after six or seven prolonged sessions, devoted to an investigation, decided against Mr. K's. removal, — one only, out of fifteen, voting otherwise. It was at the close of this long-continued investigation that the following excellent and judicious remarks were made by the Rev. Parsons Cooke, D. D., a member of the committee.

Mr. Chairman: — I congratulate you, and this board, on having reached this terminating point of these investigations. And though our patience has had a severe test, I think our time has not been wholly wasted. For one, I confess that I have received new light. I had no previous acquaintance with Mr. King. I had never spoken with him, till after these matters of complaint had been brought before us. My apprehension of the case then was, that, as it is human to err, it would probably be easy for his opponents, by a scrutiny of all his acts for four years, to find some acts of indiscretion — some acts which might, in a severe judgment, go to his disadvantage. For few of us have attained to a perfection, which can qualify us to pass such an ordeal unscathed. I have expected that it would be made to appear, when we came to this investigation, that he had committed some faults, which would be a source of deep regret to his friends and to himself; while I did not expect that there would any thing appear which would justify our taking the severe measure contemplated by his opponents.

But, sir, I must say, that I have been happily disappointed. Our

friend, I presume, has his faults; but they have not been made to appear on this occasion. No little labor, zeal, and skill, have been spent, to make them appear; and yet they do not appear. After balancing and scrutinizing the testimony given, *pro* and *con*, I am free to say, that no act of his has been fairly proved, which strikes me to deserve the name even of an indiscretion. And the whole effect of the investigation has been, vastly to elevate Mr. King in my esteem, both as a teacher and a man.

Let us glance at the facts in the case. Mr. King has labored in this school over four years. It has been shown, that this school has usually, and from a variety of causes, presented uncommon difficulties to the teacher. These difficulties have, in a great degree, originated from an unusual forwardness, on the part of a portion of the parents, to gratify a morbid sympathy with truant and ungoverned children, by interfering against the wholesome discipline of the school. Be that, however, as it may; it has been made clear that such is the fact, and that these instances which have come before us, of over-sensitive parents, complaining that their children have been punished too severely, are in melancholy keeping with the earlier history of the ward. This state of things made Mr. King's place no sinecure. But it has been shown that Mr. King, after he came here, soon surmounted the difficulties of his position, and, with an amount of punishment decidedly less than his assistants and the committee who hired him and had the first supervision of his school thought to be needful, he soon gained the control of the school, and, till this late storm appeared, he has maintained a successful course. And though doubtless no little pains have been taken to cite every case of noticeable punishment, the instances have been very few, considering the length of time — very few, notwithstanding the special difficulties of his position — very few, considering that, in almost every instance when he did punish with any thing like severity, the parents interposed their complaints, thus encouraging the children in their disaffection to the discipline of the school. For four long years, this teacher has toiled on, meeting the difficulties which every day occurred — brought in contact with children of every variety of disposition; and yet, all of that time, has enabled his opponents to make only that show of instances of severity that they have made. And this I regard as a special wonder.

Gentlemen of the committee, many of you have had experience, as I myself have had, in this honorable yet thankless business of teaching. You know its trials, and its multitude of perplexing cases. And I am sure that, from your own experience, you will regard it as a wonder, that so little appearance of undue severity in this case could be produced. The teacher of a public school that maintains a healthy discipline, and gives universal satisfaction, so that neither child nor mother moves a tongue in complaint, is a prodigy that wants a name. If our best-regulated schools have for the last four years had an average of less punishments, I am much in error.

Look at the case a little more minutely. Look at the evidence touching the teacher's habits of self-control. Except in one instance of hearsay, specially sent for to Lawrence by way of Danvers, and to which, in the circumstances, not the slightest credit is to be given, it

appears, by the universal concurrence of witnesses, that Mr. King is at the farthest remove from passionate. Yea, on this point we need no witnesses. We have seen him with our own eyes, day after day, under the most provoking assaults upon his character here made. And we have seen him calm as a summer's morning. Not a passionate word has he uttered; not even an involuntary sign of irritation has he given. A total stranger, coming in here, and carefully watching his countenance, while traduced, arraigned as a culprit, and worried by provoking questions, might, from the very countenance of the man, read in him high and noble qualifications for a teacher. "He that ruleth his spirit, is better than he that taketh a city." It appears that he has acted as one who regards the necessity of punishing a child, as a grave occasion; that he has not allowed himself to punish, except on the coolest calculation; that he has a rule of calling a witness, who may testify as to the extent of the punishment. Such a one is not apt to punish with undue severity. Most excessive punishments come of passion. One who controls his passions is more to be trusted in the sacred interests of the education of your children, than one who has the most transcendental theory of moral suasion, without self-control.

The testimony thus concurs to show, that Mr. King's administration has been marked with the utmost self-control, and that he has sustained good order, with a very small amount of punishment. What cases of complaint, as to his acts of punishment, had occurred previous to the present municipal year, had come under the notice of previous committees, and been treated according to their merits, to the full justification of the teacher. At the close of the last municipal year, at the annual meeting of the ward, it so happened, providentially, that the ward, in its organic capacity, in a meeting unusually full, voted a unanimous approval of the administration of Mr. King. Here is our assurance, of what indeed we gather from other sources, that, up to that time, his labors had been well received by the great body of the people; that, except in individual instances of over-sensitive parents, such as are constantly occurring under the best teachers, there had been no complaint.

This state of facts enables us to trace existing difficulties to a single event of recent date. The gentleman who first petitioned for Mr. King's removal, it seems, had sent his son to school under instructions to resist the teacher in certain cases; that is, to refuse to answer, when required to give testimony respecting another. A case of discipline occurred. The boy was required to answer a question, and he refused. The command was repeated, and he decidedly refused. The teacher took him by his arms, to carry him from the seat to the platform. The boy made resistance; and while the teacher was bringing him to the platform, the boy uttered threats, and said: "My father will prosecute you; my father will not have me punished." The question now was, whether the teacher, or the boy, should yield. For the teacher to have yielded then, would have been a virtual surrender of the control of the school. He applied the rod till the boy surrendered; and fortunately, he reached that result, without what, in my view, could, in any proper estimate of the circumstances, be called an undue sever-

ity. The boy's submission was gained without lasting wounds or visible bruises.

At this point, to the great injury of the child, and of the peace of the community, the father interfered. With threatening words, gestures, and weapons, he entered the schoolroom, and approaching the teacher said: "You have been beating my boy, and I'll give it to you." "I'll pound you into inch pieces." "I'll beat you to jelly." "I'll make the ward too hot for you." "I'll turn you out of this school." "You and I can't live in peace in the same ward." "You have beat and banged my boy, the day after election, because the vote went against you."

Here may be found the real commencement of the strife, and the commencement of the real causes why the committee have been moved to dismiss the teacher. It plainly appears, in its first beginnings, to have been a matter of personal revenge. And there was a fitness and propriety in that gentleman's coming forward alone, in the first instance, as the sole petitioner. It was most purely his own cause. He doubtless had friends sympathizing with him, but few who, previous to this, had any purpose to ask for Mr. King's dismission. But we find here, not only the beginning of the reasons of Mr. King's dismission, so far as those reasons consist of alleged misdemeanors of his, but here is the end of them. Nothing of the kind is alleged to have taken place since that occurrence. So that really all the reasons, in view of which we are to act, are reducible to this narrow space.

The question is, shall Mr. King be dismissed, because, when he punished that boy, he committed an offence that properly works a forfeiture of his place and standing as a teacher? If there were an error, and an indiscretion, in that act of punishment, and that stood alone, we should be taking high ground, indeed, to dismiss a teacher for a single offence. Do we require absolute perfection in our teachers? Where is the teacher who could meet such a requirement? But, in this transaction, I see no offence. I see not what else the teacher could have done, consistently with the ordinary principles of school discipline. If you rule that there shall be no corporal punishment, or that a teacher shall not use testimony as it is used in civil jurisprudence, of course you find him in fault. But, by the same ruling, you condemn not Mr. King alone, but all our best teachers. And a rule of that kind is not to be applied in the concrete, before it is enacted in the abstract. Suppose it be your private opinion, that no corporal punishment, and no testimony of one pupil against another, should be used; you have no warrant to condemn a teacher for using it, when you allow its use by all other teachers, and when they are sustained in it by a wellnigh universal usage. Those questions, then, have nothing to do with his case, and cannot intervene, till you have first established a rule, and posted it up in every schoolhouse, that there shall be no use of testimony, nor of the rod. And if that be so, I challenge any candid man to find the slightest fault with this act of punishment. The child's resistance to a reasonable order of the teacher, and his resistance with bodily force, and with threats of prosecution, and of his father's vengeance, compelled the teacher to proceed with the rod; and the application of the rod ceased as soon as

the boy submitted, and no visible injury appears to have been done to him. I put the question to each member of this committee, What could you have done less, in a similar case? and can you find it in your conscience to condemn and displace and discredit this teacher, for anything which you can find in this act?

This, by the way, is an act on which you have already passed your judgment; and, by a decided vote, you have refused to censure it. For, whatever may be said about your refusal to hear a report of your sub-committee about matters which you did not judge to be properly under your jurisdiction, it is a fact, that *you have both heard and adjudicated this case before.* This the father of the boy fully admitted, in the commencement of these proceedings. He said, that he had no personal interest in asking us to take the chairman's notes as an impartial record of the case, for, as far as the case of his son was concerned, the committee had already acted in proper form. And yet, with singular consistency, he closed his work of presenting testimony, with a demand that we should effect a resurrection upon the chairman's notes of that case. So far, then, as this single case is concerned, you have, in special indulgence to the accusers, put the accused on trial the second time for the same offence. And now, after the scrutiny of a second trial, this act, which is the hinge of the whole controversy, has a triumphant vindication. It challenges criticism itself, to lay its finger on a single fault in it.

And if nothing in this act condemns the teacher, shall we find the grounds of his condemnation in any of the subsequent proceedings of the parties? Are the committee bound to act on the *proclamation* of the accuser? True, he has declared that he will make the ward too hot for the teacher, and with well-directed industry has he labored at the bellows; but has he shown *us* sufficient reasons *to justify us* in adding fuel to the flame? He has given us an affecting illustration of the power of a single man to move the elements of strife and disorder, but no reason why we should lend ourselves, and the sacred interests committed to us by our fellow-citizens, to him, as the tools of his unworthy purposes. "In vain is the net spread in the sight of any bird." That declaration, made in advance, that a popular movement was to be generated, that a public opinion against Mr. King was to be manufactured, with the deliberate purpose of effecting his removal, as a mere matter of personal revenge, should satisfy us, in an instant, as to the nature of the whole transaction. We cannot be so weak as to regard this movement as proceeding from pure love to the cause of education. We cannot reach that exuberance of candor and charity which places the movement on the single grounds named by the petitioners, when the author of the movement in the outset proclaimed another and far less worthy purpose.

It was natural that the author of this movement should have been touched by a remark of mine, made in these proceedings, that while "I respected the petitioners," as in duty bound to my fellow-citizens, "I had no respect for the petition." But for the justice of that remark, after what we have seen and heard, I appeal to you, Mr. Chairman, and gentlemen of the committee, to what respect is such an instrument of mischief and injustice entitled? Coming forth, as

it does, after and in pursuance of a declaration of that gentleman, that this ward was to be made too hot, &c., coming as the instrument of that design of personal revenge, yet coming under false pretences of tender and pious regard for the interests of education, what respect does it deserve? What but the deep reprobation of every honest and honorable man?

Mr. Chairman, you fill, in this city, a high and honorable position, by the free choice of your fellow-citizens. Suppose, now, some individuals, as a matter of personal revenge for some supposed offence, should draw up and circulate a petition for your impeachment, on the vague ground that our civil interests require it. Suppose that they carry this petition round to confiding friends, and say, "Our mayor has been guilty of such and such flagrant acts, and you must trust us for it; we will show it in due time." And suppose that advantage be thus taken of that ease with which it is notorious that men sign the petitions of their friends — advantage be taken to multiply names against you; and, having counted their hundreds, suppose the petition be triumphantly unrolled, and a declaration made, that here are the names of so many men, good and true, your own neighbors, who know all about you, all legal voters, and all have seen reasons why you should quit your office at once, without even a hearing of the case, on the mere testimony of the petitioners. What respect could you have for such a petition? Yea, with all *that intense regard for the people for which you are so distinguished*, what respect could you have for such a petition? Would a serpent hissing in your path appear less entitled to your regard? And is it not the solemn duty of this committee, to utter the sentiments which they can but feel towards such an instrument, and the unworthy acts of which it is the visible representative, before it passes from their table?

I have confined the view to the single case of punishing the boy of Mr. Josselyn, as embracing the only act of punishment which properly comes into question before us. The reasons are manifest. The other cases alleged have been either virtually or expressly acted upon by the previous committees, to whom they belonged, and who were nearer the events, and could form a better judgment than we can. More than one of those cases, and those of which the most is made, came under the notice of the prudential committees, who examined them enough to be satisfied that the punishment did not exceed the occasion. Those committees come here, and make that declaration. Now, it seems to me, that our position will be somewhat awkward, in condemning the act of those judges on their own testimony. Who has put us in these seats to sit in judgment on the acts of those judges, having acted in their own jurisdiction? It would seem that we should be constituted a court of impeachment, before we can thus be the judges of the judges; and then, it would be a stretch of propriety, to use them as witnesses and condemn them on their own testimony. Nay, if we, looking at the subject at this distance, were convinced that those committees had plainly erred, in approving the teacher's acts, our relations to them would not admit of an act of implied censure, in such personal matters. For they had proper jurisdiction in the case, and we had not. They had the facts fresh and living before them; we take them through a long-drawn tube of hearsay.

But is there any evidence of error in those committees? I see none. Nor does it appear that those cases of punishment were of sufficient importance to have attracted any general attention of the ward. They evidently had not in their own time the power to move the public passions which has now been given to them by artificial means.

In matters of this kind, as well as in many others, this committee is bound by the acts of previous committees. At least, we are bound to this extent: we are bound to treat a teacher as in good standing, when they have declared him to be so, till we find evidence, *in the proper range of our own duties*, to convince us to the contrary; especially when it is to be presumed that their means of knowledge were better than our own.

And now, what have been these acts of these committees? Three years ago, and after Mr. King had been in his place one year, the committee said, "This school holds a high rank, and is an ornament to the town." Two years ago, the committee uttered their deliberate judgment, in their published annual report, and say, "This school maintains the high position which it had previously maintained." The last year's committee, after specifying several points of excellence, and condemning nothing, say, "The result of the examination was entirely satisfactory." These three committees, it must be remembered, were mostly composed of different persons; and yet they all concur in one judgment. And a decent respect for ourselves, and our office, requires that we shall not treat their judgment as a farce.

But it is not committees alone that have united to give Mr. King this high character as a teacher. The ward itself, the people in their organic capacity, have sat in judgment on his case, and that after all these instances of punishment had occurred. The people, at an unusually large meeting, have, by a deliberate vote, declared their unanimous approval of Mr. King's administration; and not only so, they have passed a vote of thanks to him for it. And now, what decent pretext can we have for going back of all these official and organic acts, to find matters of censure against Mr. King? We have been abused without measure, by tongues and types, for not having done it in our previous action on this subject. But it is a plain case, that we should be clearly censurable if we had done it.

But suppose we consent to glean in that field; from all that appears, our gatherings would be small. Patience has had her perfect work, while we have listened to the recitals of the case of the Mills boy, of the Seger boy, the Bisbee boy, and others. As it regards the first, the contradiction was not only between different witnesses, but between different parts of the story of the same witness. It seems that this boy, by the testimony of his own mother, was "very roguish," and "full of mischief," and yet a "remarkably good boy," of the very "best disposition," and best managed "without any punishment." And yet he has had the misfortune to be punished near to death in more schools than one; yes, and to be sent to school by his own mother when he had nine large bunches on his body, the festering wounds created by previous punishment; yes, and to be sent thus maimed to the same school where he had received those well-nigh mortal wounds; and that when his mother really apprehended danger,

that the master would kill him in another onset. And yet, though this was so near to a case of life and death, strange to say, not one of the prudential committee got a sight of his wounds, though they were not wanting in attention to the case. And though in a previous flogging by another master, he was seriously and permanently lamed in the hip, the mother could not tell which hip it was. The mother testifies that the whole surface of the boy's body was discolored with bruises, from the small of his back downwards; and the physician who was called to see him testified that there was only a single spot discolored, and that of the size of a half dollar. This testimony, however, is a little elongated by another witness, who testifies that the physician said it was of the length of his finger. So much for that case.

The case of the Seger boy claims its place in this consideration, from the fact that the boy, by a constitutional tendency, which inheres in the family, which appears in one of his brothers, and in his own present experience, fainted after receiving a punishment which was proved to be slight. It was the fainting only which gave eclat to this case; and the much severer punishment which he had received at another time, without fainting, would have passed unnoticed but for this. But it is quite too much to condemn a teacher for the boy's fainting, since it appeared there was no severity in the punishment itself.

The Bisbee boy next claims attention. Here Mr. King is blamed, not for the punishment, but for being a silent witness of punishment by the teacher of a primary school. It seems that a habit has prevailed, of one teacher calling another as a witness, in cases where a serious punishment is needed; and Mr. King is called in, to bear witness in this case. The boy, attempting to shield one hand from the ferule, by the intervention of the other, had his knuckles severely bruised, and Mr. King took hold of that other hand, and held it back out of the way. This was the head and front of his offending. He did not advise to the punishment; he did not aid in it; he had no agency about it, except to hold back the boy's hand from receiving bruises, and to caution his teacher not to strike the back of his hand. Yet this is brought in against Mr. King as a grave offence. It does not appear that the teacher exceeded the limits of a wholesome severity in that punishment; but if she did, he is not responsible for it. And it clearly shows the great scarcity of causes of complaint, that one so foreign to the case should be so lugged in. Surely, Mr. King's opponents are grateful for small favors in this way.

And as to these cases generally, it must be borne in mind, that where there was an approach to severity, there had been special aggravations of the offence. When the child resists the teacher by struggling, kicking, pulling out his watch, or throwing pitchers at his head — especially when other scholars come to the rescue — the complaint of severe punishment comes with an ill grace. What else would you have a teacher do in such cases? Would you have the order of the school like an inverted cone, bottom upwards? — the master, no master, yielding to those who tell him to his face, "I did not come here to obey?"

As to the cases where visible marks of the rod have been left, no fault of the teacher has been shown. A smart blow upon the muscu-

lar parts of the body will often leave, for a while, a red spot, when no more pain has been inflicted than should be; and yet no real injury will follow. And also a child, bringing in his other hand or elbow to fend off the ferule, may have an accidental blow inflicted on the knuckles or elbow, without the least blame of the teacher. So a child, resisting in his seat, may have his shin or his hip struck against the bench, and discolored, without any fault of the teacher. Of this nature appear to be the cases before us.

Thus we have before us the grounds on which we are asked to pass censure on a faithful and successful teacher. Sum up the whole, and you have a mass of the merest trumpery.

And now, Mr. Chairman, and gentlemen of the committee, I will not so insult your understandings as to assume it to be possible that you can grant the prayer of the petitioners, on such a basis as they have presented you. You act for public interests, and under public responsibilities. These things are not done in a corner. Our actions, and our reasons why we act, are to be widely known, and scrutinized; and I rejoice in it. Our judgment is to be rejudged. And we shall need strong reasons to justify us before an enlightened public, in putting down a teacher, who, by the force of his talents and faithfulness, has acquired and so long held so high a standing. But do we find any of these strong reasons here?

But some will say, Whether Mr. King is right or wrong, he ought to be dismissed, for the good of the ward requires it. Such a sentiment, and especially in this case, deserves to be denounced as monstrous. It conveys a deliberate purpose of injustice to the teacher, and to the greatest part of the parents interested in his labors. It has been made to appear to us, that more than three to one of the parents interested desire the continuance of their teacher. They feel deeply and strongly, as those having a deep interest in the question before you. Irrespective of what justice requires for the teacher, they have in their own interests the rights which naturally inhere in majorities. And by what principle of democracy or common justice will you require the many to surrender to the few? If they were disposed to concede the point, and make a peace-offering of their valued teacher, you would then have another question to consider, whether you could, in justice to Mr. King, sanction such an act; whether you could fix a stigma upon his fair fame, and work a disqualification for future employment in his profession, when he has so deserved better things at your hands. For the present circumstances of the case would greatly embarrass your action, on such a principle. Much paper has gone abroad against him, waiting for your signature or indorsement. Advantage has been taken of the fact that his opponents have the control of a newspaper. This organ has been used, without stint or decency, in aspersions both of Mr. King and of the committee. The publications have been all upon one side. Some of them were grossly libellous, and all have been sent abroad to hold up this teacher to public odium. And I honor the teacher's forbearance, and proclaim it to his credit here, that he did not use the advantage which the law gave him against his fierce antagonist. Here is another proof, by the way, of his self-control, which so eminently qualifies him for his post. He has not even made a single appeal

to the public; while an editor, inflamed against him, has kept his own columns filled with abuse, and brought to his aid a host of petty scribblers in sympathizing papers.

Yea, our town has been disgraced in the character of these publications. And can we give even a seeming sanction to all this? If we yield to this shameful movement, on the ground of mere expediency, we shall infallibly have the credit of having done it on other grounds. Gloss it over as we may, protest and disclaim as we will, it will be trumpeted, at home and abroad, that we have decided in favor of the petitioners, and passed the seal of our justification to these acts. The authors of this movement have, by the publications which they have sent abroad from Dan to Beersheba, and by their gross misrepresentations of the facts in the case, created a case for us. They have compelled us to act on the principle of naked justice to Mr. King, or to have our action perverted, and represented as a condemnation of him. There is now no choice for us but a justification or condemnation of Mr. King. And you are to look simply at the grounds of the proposed condemnation, and act on the simple question, Are they broad enough and solid enough to bear such a burden?

But still it will be urged, that the peace of the ward will be promoted by our dismissing this teacher. Is it so? This much is true, that the peace of the ward has been as well sustained as ever before, during the four years of Mr. King's labors, till now of late. And the permanence of such relations is usually better adapted to peace, than frequent changes. But how do we know that it will tend to peace? We cannot reach that conclusion, without assuming that the majority are men of peace to such an extent that they will sacrifice their own interests and the character of their favorite teacher for the sake of peace, while the minority will not yield even justice to the persecuted. Such an assumption I will not make; such an assumption I will not act upon.

Nor is this a question limited to the peace and interests of one ward. If we yield to injustice here, we open a way to injustice otherwheres; we open a way to an influence which will act disastrously on all our schools. We are asked to do an act which will fix the condemnation of the public authorities on acts of wholesome discipline in the schools. We are required to take the part of truant and disorderly children, against a faithful teacher. When it has come to such a pass, already, that boys will resist their teachers by force, by throwing pitchers at their heads, and with profane oaths, with threats of prosecution, and their parents' vengeance, we are asked to come in and give aid to these elements of disorder. It seems that the unruly boys, in the cases under consideration, resisted the teacher under the false apprehension that they were to have the aid of the committee — that the rumor among them was, that the committee were about to turn him out. Have we come here to fulfil such a prophecy? If we do this thing, we shall carry disorder into all our schools, and convey an impression that the unruly may always calculate on the sympathies of the committee.

Now I put it to the committee, whether the same means, used by the same men, and with the same industry, would not have brought against any teacher as much appearance of wrong as they have in this case. This is a mode of operation against which no teacher can stand.

Yes, but for the sake of peace, and because there is such a bad state of feeling in the ward, we are asked to give place to this storm. Sir, the claim is exorbitant. To give peace to a ward in which such elements and agents of strife exist, is no trifling work. It has been shown that there has ever been a small number of parents here who were ever ready, on slight occasions, to raise complaints, and embarrass the order of the school. It is not our assertion, but the testimony of aged and most respectable witnesses, that a want of peace has been one of the leading wants of the ward for a long time. And now, to require us to give peace to this ward, is to require what our predecessors could not do. And it is too much to require us to sacrifice the teacher for the sake of peace; especially when the hope of peace, even by such a sacrifice, is so slender. No; rather let us do right, and then we shall be in the surest way to ultimate peace — first pure, and then peaceable.

The authors of this disturbance are the last persons who should claim that we shall make peace by the sacrifice of their victim. Few of them, I trust, will now have a face to say, that there are in the demerits of Mr. King sufficient reasons for his dismission. I will venture to say that they do not expect us to dismiss him on such grounds, but because some of the petitioners wish it, and because they think that the teacher's usefulness has been destroyed, they think it right that we should grant their request. Sir, it is a principle of law and common sense, that no one shall take advantage of his own wrong. It is not competent for these men, after having manufactured a public opinion for the ruin of the character and usefulness of this teacher, to turn to us and say, "True, we do not justify all that is said and done in this business, but it is a fact that the teacher's power for good is seriously maimed, and we ought for that reason to displace him."

No, Sir, that principle of action I abhor. If these men have seriously obstructed the usefulness of this teacher, be it so; and let the guilt rest upon their own heads. I will not absolve them by a pollution of my own conscience. I will not lend myself to finish the work which they have begun, and to fix an official seal to the condemnation of a good teacher. Nay, if I knew that the present interests of the school would suffer by retaining the master — a thing which I believe to be far from fact — yet I should feel bound to retain him till I was convinced that he had deserved dismission. For in that case a present injury to the school would tend to the general good; whereas, if you act on the contrary principle, and give way to the force of every faction that can disturb a school, and say that a master must go as soon as a faction has impaired his influence, you offer a premium for factions, and license the elements of disorder to do their worst.

No, sir, if this faction have impaired the influence of this teacher, for the sake of justice and the common good of the schools, let him stay, and let the sin be upon their own heads. We shall be clear in the matter, and his labors unfruitful here will be compensated in solid benefits otherwhere accruing. I have always found that the best way to meet such elements of disorder is to face them squarely, and to give place to them — no, not for an hour. If you value the interests of

education, of which you are the constituted guardians — if you seek the good of the rising generation here, and of your children's children, let simple justice be the pole star of your course.

EDUCATION PRACTICAL.

THERE is a tendency widely prevalent, and we fear rapidly increasing, to exchange *prematurely* the quiet discipline and intellectual culture of our schools for the active employments of business, or the pernicious indulgence of youthful leisure. This tendency is sadly felt by the teachers of our higher schools, whose pupils are thus withdrawn at the very period when previous training and increasing mental strength and development, would contribute, in the highest degree, to the pleasure and success of more mature and protracted study. It is seen in the multitudes of unemployed youth who are to be met at the various resorts of excitement or indolence, — in the almost entire disappearance of a former class of pupils of pleasant memory, once denominated "the *great boys and girls*," and in the almost childish visages of many who have assumed the occupations and garb of maturity. It may also be discerned in the very small proportion of the young of either sex, in our cities and villages most favored with the means of education, who ever enter the schools of the highest grade, or even entertain the wish of availing themselves of the privileges thus afforded them; whilst, of those who commence the higher course, large numbers, a majority perhaps, continue but for a brief period, — willing, indeed, to pursue the prescribed course while no other employment may be had; but eagerly awaiting any opening which may admit them to its privations, its temptations, or its toils. The wonders of science, and the beauty of wisdom, are in vain unfolded to eyes which cannot see. Appeals in behalf of the higher claims of the intellect and the rich rewards of a well-stored and cultivated mind fall upon marble ears. The thoughts, the hopes, and the *erring judgment*, are all engaged in other directions, and to these inducements the heart is adamant.

This tendency we do not hesitate to pronounce a *serious evil*, and one which claims the earnest attention of teachers and the friends of education. We do not question the necessity, which in some cases compels, nor the expediency, which, in some others, invites, to this premature abandonment of the privileges which an enlightened and generous community so freely extends to all. But, abating all cases of necessity and unquestioned expediency, there will still remain by far the larger portion who forego their choicest temporal good for no sufficient

cause, and dispose of their birthright for less than a supply of a present and transient necessity. We do not overlook the fact that many hail the very thing we deplore, as one of the fruits and proofs of the excellence of our school system, on the plea that the facilities for acquiring knowledge are so much increased, that a *sufficiency* of learning may now be gained in a much shorter period than formerly; nor do we intend to waste words upon the false and narrow basis upon which the plea is founded. For, if "wisdom is better than riches," — if "the merchandise of it is better than silver, and the gain thereof than fine gold," and yet the choicest viands of the feast of knowledge are all untasted by multitudes who are bidden to it, — if thus the crown is withheld from the head of that system to which it most justly belongs, or at the least is deprived of many of its jewels, — if, in fine, the generous and protracted efforts of the wise and good to inspire a *love* of knowledge, and provide the means of attaining it, are to result in any thing higher than hastening the day of entrance into the warehouse or the workshop, or in any thing worthier than thwarting the munificent designs of that Providence, which has assigned so long a duration to the period of youth, as if for the very purpose of guarding its mental and moral development; — then we cannot err in opposing that spirit, which assigns to the various occupations of life what it deems a *competency* of knowledge, and hastens to close the door to all which lies beyond. That spirit which not only errs in assigning the highest value to the lowest quantity, and thereby exalting what should be the *means* to the position of an end, but with equal blindness overlooks the surest method of securing even the fancied end itself.

The *causes* which are usually assigned for the evil in question, we do not wish to discuss. They are various, and all more or less efficient; and all, moreover, frequently and fully exhibited. But there is one so general and efficient, and either embracing or supporting so many others, as to merit a special consideration, and that is, erroneous or defective views of the *true nature of the Practical*, and *consequently* of the *Practical Nature of Education.*

Few indeed, at the present day, lightly esteem education *as such:* all acknowledge and eulogize its worth. But most persons are devoted to a *practical* life, and whilst they would covet a practical education, they do not esteem education *in the abstract*, as practical. Here may the earnest and enlightened teacher take his stand, and do good service to the cause in which he is enlisted. Let him listen with favor to the usual request of parental solicitude, that *practical* studies should alone be taught. Let him have the wisdom to direct the current which he cannot oppose and instead of attempting to

allay the passion for practical pursuits, let him be foremost in demanding them. But, in answer to the question, "Who will show us any good," *what is* practical? let *his* voice be heard, clear and firm, asserting and maintaining an unqualified "Eureka." Nay, more. Let him not be satisfied with convincing the understanding; but follow up his conquest by appeals to the conscience; and *because* knowledge, in its widest sense, shall have been *proved* to be practical, let its acquisition, to the fullest possible extent, be urged as a *duty*. If, in this general method, no success shall be achieved, little but adventitious improvement may be expected from any other.

The diffident and desponding, to whom the fruits of knowledge seem inviting, but "too high" for *them* to attain to, will be aided by sympathy, and may yield to words of counsel. And happy he, who, drawing from the archives of the past, and the bright examples of living men, the innumerable incentives to persevering industry and self-denial, may incite them forward in the pathway of the scholar, to the *scholar's reward*. A more thankless task will await him, who, by his own personal influence and efforts, shall hope to make any considerable advance against that eagerness for material pursuits, and impatience of mental discipline, which characterize the larger portion of the young, and that apathy towards any decided efforts in study, beyond those essential to the mere purposes of business, so universally prevalent. But let the judgment be set right, and motives to intellectual exertion be drawn from the *right source*, and much will be secured, and secured permanently. Now we know of no surer method of attaining these results than the frequent and earnest illustration of the proposition already stated; that, in whatever manner or degree any of the ordinary employments of life are practical, education is eminently so. Are patience, self-control, and a close and exclusive attention to one's own affairs, practical? Where shall they be more successfully acquired than in the exercises of a well-regulated schoolroom? Are quickness of perception, the power of communicating knowledge, correctness of judgment, and refinement of taste deemed practical acquisitions, let it be shown, as with a sunbeam, how the various studies of an extended course, in a hundred ways, contribute to their growth. Is providing for the nourishment of the body, and the increase of goods, the "one thing" practical? Educated industry will not fail of the preëminence here. Is the improvement of mankind, the doing good to our fellow-men, an object of paramount desire? Lay aside that musty volume; Greek and Latin will do for the recluse; we wish for something practical. Thus may one have addressed the poor monk of Erfurth, as he toiled in the solitude of the cloister. But Reformation lay hid in the knowl-

edge he was acquiring, and the Protestant world is to-day the *practical* result of Luther's study of the classics. And so might every step in the world's progress be a triumphant rebuke of a similar demand to banish abstract study.

But surely *railroads* are *practical*. Yes, but *why?* Because they furnish facilities for travelling. But of what use is that? Surely, to create and extend business. But of what use is *that?* To increase the comforts of life; to enable men to build and furnish houses; in a word, to create wealth; and wealth may insure leisure, and freedom from toil. But, once more, of what use are these? of what *practical* value, *what*, unless to enable their possessor to devote to purposes of *intellectual and moral* cultivation, the time and powers which must otherwise be devoted to his physical wants? For none will claim as a practical desideratum that vulgar leisure which, without refinement, displays its vanity or grossness, and which, without the previous toil, is as much the possession of the peacock or the swine, as of any of our favored race. Here, then, we find business, in its most material forms, culminating in education. He then, who *directly* and in early life, secures that, which years of toil and material changes are alone subsidiary to, is the *practical* man, and the practical is that which most immediately ministers to the highest aspirations of our nature. The stately monument is practical; for it calls up the memories of the past, inspires hope in the future, and strengthens the love of country. Much more does the study of history do the same. But our object is statement, not illustration. The human soul was not designed to be materialized in its passage through this world. It will at length return to God who gave it; and *he* will be found to have been the most practical, for all the high purposes of his being, whose spirit shall return at last, not a "withered and a sapless thing," but full grown and vigorous, expanded in its powers, to honor "Him who gave it." And here is the moral element of most direct and powerful influence over the young, in promoting their education. Let it be clearly seen that *truth*, all truth, is the appointed nutriment of the mind; and that, to the *extent* of one's privileges, he is *accountable* for its improvement. In a word, let it be well understood and *felt*, that for one's own happiness, or that of the world, a well-educated mind is more practical than any physical attainment, and that the duty of devotion to study rests on something more authoritative than choice or interest, and we may reasonably expect the evil of which we complain, not, indeed, to be done away, but to be diminished, and education may be more generally welcomed as the truest expediency, and as a mandate of highest duty.

R.

HOME PREPARATION FOR SCHOOL.

It is an old saying, which has lost none of its truth by age, that "*Knowledge is power.*" Power wisely directed is a positive good — a desirable acquisition. Whatever tends to promote mental cultivation, by which the mind is enabled to gain knowledge, especially if its influence upon *moral* culture is also good, deserves the consideration of those who are laboring to promote the interests of education.

"Home preparation for school" embraces a great variety of topics. We shall, however, confine our remarks to that part of "home preparation" which consists in learning at home, every day, one or more lessons to be recited at school; and to the duty of teachers to assign such lessons to their pupils, and of parents to interest themselves so much in these home lessons, as to allow their children ample time to learn them. If we shall succeed in demonstrating the value of such home preparation to the pupil, to the family of which he is a member, to the school, and to society, we shall not need to urge upon teachers and parents the duty alluded to; for those who sustain so important relations belong, or should belong, to the class of wise men and women to whom "a word is sufficient."

1. *The advantages of such home preparation to the pupil himself.* A good education, the proper cultivation of the intellectual powers, consists not so much in the *amount of knowledge acquired*, as in the *ability to acquire knowledge;* not so much in the ability to receive instruction from the lips of another, as in the ability to investigate truth for one's self; not in having difficulties made easy and taken clean out of the way, but in removing them by one's own effort. Such being the design of learning lessons, it is obvious that lessons learned at home are ordinarily much more valuable than lessons learned at school.

How are lessons commonly learned at school?

The pupil sits down to his task which is to be recited at a given time. He meets with a difficulty — a little time is spent upon it, and if he cannot pretty readily solve it, he applies to his teacher for help, or obtains permission to speak to another in whose power he has more confidence than in his own. He would often study longer by himself, but time passes, and if he waits, the lesson will not be ready in season for recitation. Or, it may be, he passes over with little study the more difficult parts of the lesson, learning only the easier, and depending upon help from the teacher at time of recitation, which is near at hand. Even if the lesson is well learned, the pupil passes directly from the book to the recitation.

Contrast this with the manner of learning the lesson at home. It is conned over in the evening; if difficulties occur, they become the subject of careful and deliberate thought. Again and again does he return to his task; it is among the last thoughts before he sleeps, and among the first when he wakes. And he soon learns by experience that difficulties which careful and patient study seem not to remove in the evening, do, frequently, after such evening study, vanish with the night; what was dark, or dimly seen the previous evening, is now bright as the rising sun. Such an exercise begets strength; — strength of intellect; strength of purpose; confidence in one's own powers; and an independence of the aid of others, which he seldom feels whose study hours are confined to the schoolroom. Is not the pupil's education very much more advanced by such home study than by lessons ordinarily learned at school?

Let us suppose a school term to consist of twelve weeks, and that one such lesson is learned per day, making seventy-two lessons in the term. What a stride has the pupil taken in his education, which he has not begun to take whose studies have been confined to the schoolroom. Not only has he learned these seventy-two lessons, but his mind has been more cultivated by the exercise than it would be by learning twice seventy-two lessons in the schoolroom. Nor is this all. His progress in study in school to-day, is all the easier and the more rapid and pleasant, in consequence of the exercise of the last evening. Moreover, each successive evening lesson becomes easier as the mind acquires strength by such deliberate and patient study. Longer tasks are cheerfully undertaken and learned. It is not unlike a daily deposit of small savings in a bank, that allows daily compound interest for the sums deposited. Such daily deposits for three, six, or nine months in the year, for a period of ten years, will swell to a large amount by the time the youth is twenty-one years of age; a capital which almost every young man ought to possess, and which will yield a revenue that will both bless its possessor, and render him a far greater blessing to society than he could be without it.

Were this a capital of Federal money, and should we show how much a daily deposit of five cents for six months of each year, for the ten years from six to sixteen, would amount to at the age of twenty-one, its value to a young man just entering upon life would be justly appreciated. But what is a capital of dollars compared with the capital acquired by time spent in cultivating one's intellectual and moral nature; with that power which superior education gives a man or woman at any period of life?

But this advantage resulting from such home preparation is of little value compared with another to be mentioned. We all

frequently say to our pupils that their education is but *begun* at school; that all that can be done there is to lay the *foundation* for an education; the erecting of a superstructure must be the work of a life. We would teach them that the education acquired while at school is by no means complete. If they would be highly useful, they must continue, at home, the studies which have been commenced at school. They must choose for their literary companions, not the novelist, and the miserable scribblers of the light literature of the day, which are taken as the only companions of so many of our youth on leaving the schoolroom; but they must select the works of men and women who have thought much, whose minds have been disciplined by study; whose writings can be appreciated only by minds disciplined by study; which indeed will be read by few whose minds have not been accustomed to study.

But will the youth who have been taught by long years of training that schoolbooks, books that require study, are for the schoolroom only, — whose fireside associates and home companions have been confined to the light literature just referred to, — will such a youth, after leaving school, undertake a course of reading which will require vigorous, independent, manly thought, and hard labor? It should never be forgotten by the teacher or the parent, that "man is a bundle of habits;" that the *habits* he forms during his school-days, are more important than any amount of *knowledge* he may there acquire.

Let then the youth early learn to study his book at home; and, during his whole pupilage, let him not, for a single day, be excused from the labor of preparing some exercise at the fireside. We may then hope that when he leaves school, he will not utterly forsake his studies; that, in his future intercourse with books, he will not be confined to those of a light and frivolous character; but that from *choice*, as well as from a sense of duty, he will cultivate the acquaintance of authors, whose works are adapted to perfect the mental and moral training already so happily commenced.

The healthful *moral* influence of such evening exercises deserves a passing notice. The mind of youth is ever active. If not employed upon one thing it will be upon some other. If suitable employment be not provided for it, it will almost certainly seek employments which are unsuitable and degrading. How are our youth exposed to temptation, in consequence of having nothing at home to occupy and interest them! Whatever, therefore, we can do to furnish them with such occupation, especially, whatever we do to form in them habits of home-study, and a love for substantial literature, is so much done to save them from the snare of him who

> "finds some mischief still,
> For idle hands to do."

How many a victim to vicious habits might have been saved to his family and friends, and to society, if suitable employment had, in his youthful days, been provided for him by his parents and teachers.

Again: The influence of such home preparation for school upon *the family*.

Not only is the *individual* benefited by such a course, but other members of the family partake with him in its benefits. Parents are usually interested in what interests their children; and if the son or daughter spends an hour or two daily at home in preparing some school exercise, the father and mother, and not unfrequently the brothers and sisters, become interested in the school and its exercises, as they otherwise would not do. The lesson will sometimes suggest topics for conversation and inquiry; questions will often be raised which cannot be settled without some research. Other authors will be consulted if they can be obtained. Older members are invited to hear the lesson recited, and are led in this way, to review the studies of their earlier years; the younger are encouraged to persevere in their studies, and thus, by such secret and unseen influences, the whole family is affected. A love for books of standard excellence is begotten, and home influence becomes something superior to the fireside gossip which characterizes so many family circles.

And while the school is thus made to act upon the family, the family reacts favorably upon the school; the whole district is benefited; and, as the community is made up of families and school districts, society at large is benefited. We do not say that this is the only means of benefiting society, but we do say it is *a* means of doing extensive good, which no teacher should omit to use.

Is it asked how early *such* home preparation should be commenced? We answer as soon as the child begins to go to school. To the Abecedarian's apron we would daily, at least, pin a letter, either from the printed book, or from nature's alphabet, though it were but the letter A, or an oak leaf, that he might tell the folks at home its name, and be led to search for other A's and oak leaves, in other books, or by the wayside, to show to his mother and schoolmistress.

Yes, from the tenderest to the most mature age, I would bring the schoolroom and the fireside as close together as possible; and make each, as it ever should be, an auxiliary of the other. Our free schools are, under God, the hope of the country. On them, more than upon any other instrumentality, depend the prosperity and perpetuity of our free institutions. But not till parents and teachers unite their efforts more than they have been wont to do, will either our schools or our families become

what they ought to be, and what they might become, if parents and teachers were more careful to co-operate with each other, in their efforts for the welfare of those committed to their charge.

"ALGEBRAIC PARADOX."

"1. Let $a = x$, then,
2. multiplying by x, $ax = x^2$,
3. adding $-a^2$, $ax - a^2 = x^2 - a^2$,
4. resolving into factors, $a(x-a) = (x+a)(x-a)$,
5. dividing by $x-a$, $a = x+a$,
6. substituting a for x, $a = a+a = 2a$, and
7. dividing by a, $1 = 2$."

In the January number of the Teacher, the above paradox occurs, with this query: "Where is the fallacy?"

I have hoped some one would answer the question; but, being disappointed in this, I will, without claiming any originality, suggest that there is fallacy in passing from the fourth to the fifth equation.

The division there required being *indicated*, gives us $\frac{a(x-a)}{x-a} = \frac{(x+a)(x-a)}{x-a}$, an equation in which the numerator and the denominator of each member is equal to 0, that is, the equation may be reduced to the form, $\frac{0}{0} = \frac{0}{0}$. But Professor Chase, on the one hundredth page of his Algebra, says: "In regard to the result $\frac{0}{0}$, it is obvious that any finite quantity whatever, multiplied by he divisor 0, will produce the dividend 0, and is therefore a proper value of the expression. This expression may therefore represent *any quantity whatever*."

Professor Whitlock, on the one hundred and twenty-fourth page of his Geometry, says of the symbol $\frac{0}{0}$, "This, in itself, abstractly considered, has no meaning at all, for to it we cannot attach any idea independent of its origin."

Professor Davies, in his translation of Bourdon, pages 102–104, gives various examples showing that $\frac{0}{0}$, may express *a determinate, an infinite, or an indeterminate quantity.* It is sufficient for my present purpose to copy a single example giving *a determinate value.*

Suppose $x = \frac{a^3-b^3}{a^2-b^2}$, in which let $a = b$, then, by resolving, we have $x = \frac{a^3-b^3}{a^2-a^2} = \frac{(a-b)(a^2+ab+b^2)}{(a-b)(a+b)}$, or by suppressing the common factor and substituting a for b, we have $x = \frac{a^2+a^2+a^2}{a+a} = \frac{3a^2}{2a} = \frac{3a}{2}$, a determinate and definite quantity.

If we take the first member of the equation in question, $\frac{a(x-a)}{x-a}$, $(= \frac{0}{0},)$ and reduce it, we find its determinate value is a; in the same manner we find the value of the second member, $\frac{(x-a)(x+}{x-a}$, $(= \frac{0}{0},)$ to be $x+a$, or $2a$, since $x = a$.

Now although there is no impropriety in the equation, $a\ (x-a) = (x+a)\ (x-a)$, that is, $0=0$, yet there is an absurdity in saying that the determinate values of the two fractions, $\frac{a\ (x-a)}{x-a}$ and $\frac{(x+a)\ (x-a)}{x-a}$, are equal, for each of those determinate values depends upon the forms of these fractions respectively.

Sherwin, Perkins, and others, discuss the signification of this symbol, $\frac{0}{0}$, which, in its relations to the higher mathematics, is very important and quite intricate.

Feeling that my remarks may be erroneous or deficient, I shall be content if my effort shall call forth, from any source, a more correct, more full and lucid solution of this question, which has so long troubled many teachers and pupils.

In view of the apparently correct process by which we arrive at the absurd conclusion that 1=2, many have been ready to declare that implicit reliance could not be placed in mathematical calculations, but nothing is farther from the truth. In no science is the beautiful consistency and harmony of truth more admirably exhibited than in the multifarious, the wonderful, and always perfectly accurate results of mathematical analyses, when a right interpretation is given to the conditions of problems and to each successive step in their solution. J. S. E.

HEALTH.— We had designed to write a short homily on this topic. But the editor of the August number, in his own effective manner, has done the thing so happily, that we can only recommend to every one who has not read it, to do so; and to those who *have* read it, to read it again, — and to all, to put in practice the recommendations of the writer.

TEACHERS' INSTITUTES.

Six Teachers' Institutes have been arranged for the present autumn. Each is to continue for one week only. The first will be held at Lenox, commencing September 30; the second at Fitchburg, commencing October 7; the third at Milford, commencing October 21; the fourth at Hadley, commencing October 28; the fifth at Falmouth, commencing November 11; the sixth at Monson, commencing November 18. Each Institute will be opened on Monday, at 10 o'clock, A. M., and will be closed on Saturday, at noon. Every teacher, who intends to become a member, should be present at the opening.

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AGRICULTURAL EDUCATION.

Knowledge is the basis of freedom; therefore, how to gain knowledge and how to impart it, are important considerations to those who, being themselves freemen, desire to transmit the priceless boon of freedom unimpaired and untarnished, to their posterity.

Wealth is the basis of knowledge; not wealth in the common acceptation of the term, which enables its possessor to live without labor; but that degree of it which should ever be the reward of well directed, patient industry; a sufficiency for all reasonable wants as the result of parental labor, without the necessity of so employing children as to deprive them of ample opportunities for the acquisition of knowledge.

If these propositions are true, then the importance of such a social system as will give to each industrious member of the State this necessary share of wealth, is equally plain.

The first settlers of Massachusetts were educated men; they acquired knowledge, and they longed for freedom. When they sought these shores it was not only that they might escape from religious persecution, but that they might also become *freemen*. They scorned the dogma of "the divine right of kings;" and if they did not proclaim, they felt and acted upon the great truth, that "all men are born free and equal." That freedom for which they became voluntary exiles from their native land, they found on these shores, and the means by which they transmitted it to their children were, INDUSTRY and EDUCATION. These means were sufficient in their hands, and it is for us to see to it that they lose none of their efficiency in ours, for we shall not stand excused unless we fully pay to our children the great debt we owe to our fathers.

From the days of the pilgrim-fathers to the days of our fathers, industry and education have gone hand in hand together. As population has increased so have schools been multiplied, and the higher seminaries of learning endowed and encouraged, while the fertile brain and the ever ready hand, have been constantly employed in providing the means to sustain these and other institutions for the general welfare, by adding continually to the wealth of the State and the ability of its citizens.

Hitherto the great diversity of pursuits demanding our attention — commerce and navigation, the fisheries, manufactures, and the mechanic arts — have presented a field so ample for labor, that every industrious man has been able to reap an abundant harvest, sufficient not only to supply his own wants, but leaving a surplus in his hands to be disposed of for the public good; and it is because of the prolific returns from these pursuits that the most reliable source of wealth, in this and in every country, has been too much overlooked and neglected.

That source of wealth is AGRICULTURE. To say that we have made no progress in this direction would be untrue, but it is true that our advance in it is very moderate when compared with what has been done in other pursuits. In navigation our forefathers performed a wonderful exploit, when they built that first little shallop, "The Blessing of the Bay," to cruise between Plymouth and Boston; but now, our stately ships, unsurpassed in workmanship, beauty, burthen, strength, and all good qualities, navigate not only the Bay of Massachusetts, but carry the flag of freedom to distant oceans and make themselves familiar things in all parts of the world. Our whale-fishery, once confined to a few boats from Nantucket, scarce venturing where land could not be seen, now employs a magnificent fleet of well appointed ships which scour the great Pacific from Cape Horn to the frozen regions of the South, defying all competition, and bringing home millions of wealth annually. Our Fisheries have increased in like manner, and the banks of Newfoundland, the Bay of Chaleur, and every bank and bay in the Atlantic Ocean where fish resort, are as familiar to our numerous and hardy fishermen as their own homes. Our Commerce, timidly commenced with a small schooner laden with Yankee notions, such as lumber, fish, and onions, for the West Indies, now spreads to every port in the world near and far; there is not a port where traffic is permitted, but is visited by Massachusetts ships, and known to Massachusetts merchants. Our manufactures, once confined to the spinning wheel and the house loom, have become the stay and the staff of thousands and tens of thousands of our people, whose great skill and industry have enabled them to distance competitors and to obtain a reasonable reward for their labor.

If we could hope always to retain our superiority in these pursuits, we might go on neglecting our own soil, and bartering the products of our labor for the bread of other lands. But it may not be. What is profitable to us, if pursued with the same skill and industry, will be equally so to others. Rivals we shall have — competitors in all things our equals, and in manufacturing especially, the victory will finally rest with those who can obtain the raw materials cheapest. Already our sister States of the South, instead of exhausting their breath in vituperations against the protected manufactures of the North, are following our example. In Virginia, Maryland, North Carolina, Georgia, Tennessee and Alabama, manufactories are daily springing up, and even in South Carolina, is a large and flourishing establishment for turning the cotton which grows on the land into cloth to be worn on the spot. For a time our superior skill, greater capital, and indomitable perseverance will give us great advantages over these beginners, but even these will have to give way at last before cheaper material, cheaper food, cheaper labor, and a market for their goods at their own doors. Our extended whale fishery is becoming yearly more precarious and more dangerous; it has reached its maximum, and in all probability will soon begin to decline. Our cod and mackerel fishermen have found a powerful rival in the people of Nova Scotia, who have this great advantage over us, that they can catch the fish in their own harbors without employing costly vessels expensively fitted, as we are obliged to do.

The day is coming then, when our present great resources will be narrowed down; when the profit on our present employment will be curtailed; when the knowledge imparted under our existing system of education will be insufficient to enable Massachusetts men, on Massachusetts soil, so to dispose of their labor as to earn, as they now can, a surplus beyond the supply of their reasonable wants; when our children, it is to be feared, will be kept from school and compelled to labor for physical instead of intellectual food; when the brightest and best, the most intelligent and enterprising of our citizens will seek relief in expatriation. If there is any fear of such a result — and who that takes a broad and impartial view of the subject will say there is not? — then it becomes us to examine well our own resources, to see what of them are neglected, and to adopt the means, if means there be, to avoid the threatening evil.

And have we not one great resource left; neglected hitherto, and therefore presenting the more room for improvement now? With proper cultivation the SOIL of Massachusetts will maintain in competence double the number of her present population; and as every tiller of the soil adds one to the consumers

of all other productions, so will the thrifty increase of our rural population give employment and strength to every other pursuit. But our present system of education does nothing for this great interest; it has not shed the first ray of the light of science upon agriculture, and our farmers know but little more of the nature of the ground they cultivate, of the best means and appliances to make it productive, than their fathers knew a century since. We educate our children for every other pursuit in life but this; commerce, manufactures, mechanic arts, the learned professions — to all these the door is open free and wide, but where in Massachusetts shall a child go to learn the *science* of agriculture. In Europe an acre of land scientifically cultivated, will well support a man; what will it do under our cultivation? And why shall Massachusetts, the successful rival of the old world in all other of the industrial arts, be so much behind in this, the most important of all.

And yet, neglected as it has been, agriculture, even here and now, is the most certainly productive of all our pursuits. It is said, and facts are recorded to bear out the assertion, that nine out of ten who embark in commercial affairs are unsuccessful, while of those who follow agriculture about the same proportion do well. And if this be true now, how much more probable still would be the comparison if agriculture were to have the aid of science, and if equal talents, intelligence and education were employed in it.

But the gains of agriculture, though certain, are slow; it holds out no brilliant prospects; no hopes of a fortune to be made in a few years; no wealth to be created out of a single bold speculation. It has, moreover, no scientific attractions; it has not been presented as a science or pursued as a science. The man of enterprise, and the lover of science are equally taught to shun it, as too slow and unyielding for the one, too barren of results for the other.

All that Massachusetts has yet done for agriculture is to be found in bounties paid for a few years on the production of wheat and silk, and annual donations of a few thousand dollars to county agricultural societies; in the one case stimulating for a time the culture of articles not the best adapted to our soil and climate, in the other holding out trifling rewards for superior specimens of crops, the result of meritorious but isolated experiments, and for the most part unattended by any explanation of means or appliances which can be of general benefit. We want something more than and beyond this; we want something that in a great degree will supersede these experiments. Pour water upon the top of a hill and its whole surface may be improved and rendered productive; pour the same water at the base and it will have no effect upon the fields above. We want

institutions which will commence operations in the right place by instructing children in agriculture as well as in all the arts and sciences which are useful in that pursuit; which shall furnish such an education that a young man who has acquired it may be able to cultivate his land to the best advantage at once, instead of wasting the best years of his life on hap-hazard experiments which have no scientific base, and are quite as likely to end in failure as success. We want institutions which will tend to direct enterprise, energy and genius to the cultivation of the soil, instead of turning the possessors of these faculties and qualities to any other pursuit in preference.

It is a mistake, a very fatal mistake, to suppose that any man with any sort of an education, or with none at all, may be a farmer. Any man, it is true, can perform the ordinary labor of a farm, so he can dig the earth for silver or gold; but he wants something more than physical power, in either case, to command success. Any man may become an accomplished mineralogist, under our present system of education; he may be so instructed in that science that he will never throw away his labor in searching for gold where gold never was, but in the ten thousand times more important science of agriculture where shall he go to get one ray of light? Where shall he go to obtain such instruction as will enable him to labor without loss?

It is no part of the writer's present purpose to propose a plan for, but simply to call attention to the necessity of agricultural education, as to a matter of the highest importance which has been too long neglected. It is worthy of serious attention, not only from farmers, but from men of all pursuits who desire to sustain our Commonwealth in her present commanding position. We have able, intellegent ministers, physicians, lawyers, merchants, mechanics—and the means of producing more in abundance; let us add to them intelligent, energetic, *scientific* farmers, and then—not before—shall we have imparted the full benefits of education to all our citizens. Then, and not before, shall we have paid to our children the full value of the legacy left to us for transmission by our fathers.

THINK OF THE FUTURE—Said an ancient Sculptor, when asked how he could bestow such untiring labor upon a block of mere marble, "I work for eternity." Does any one ask the Teacher how he can labor on with patience and hope amid so many impediments, he may reply, with more truth than did that noble artist, "I work for eternity." Mounds of earth and monuments of marble shall pass away; but impressions made upon the deathless spirit, like scars upon the oak, become a part of itself, and abide forever.

POLITICAL ECONOMY.

We hope that our readers will not be alarmed. We are not about to enter the field of politics, but merely to discourse a while upon a *Science* which is but little and should be better understood.

Political — or as Mr. Colton well calls it — Public economy, is a Science; and on a proper understanding of it depends — vastly more than may be thought at first sight — not only our prosperity as a people, but the success of all education: for competence among the masses is essential to such success, and it is the part of this economy to show how that competence shall be attained.

This Science is taught — rather, we should say, professed to be taught, in some of our higher seminaries; but it is not too much to assert, that the teachers themselves do not possess the knowledge which they profess to impart, and hence it follows that the learners gain but little benefit from their efforts. A work of some value on this subject, has recently been published by Judge Phillips, of Boston, and the learned author says in his preface: — "It has not happened to me in thus devoting my attention more particularly to these inquiries, as it did some thirty years ago. Being then imbued with that economical creed which is taught in our public seminaries, I had occasion to attempt its vindication against the aggressions then supposed to be made on commerce by the useful arts, through protective legislation; and I had the good fortune, or misfortune, on investigating the subject anew, *to convert myself to the opinions I had undertaken to combat.*" He made the discovery that all he had been taught was wrong — that it "consisted very much of groundless postulate and sophistry." But he did not discover, or if he did, he does not mention it, why this erroneous system was introduced and continues to exist.

In this Science, as in other Sciences, we look for light to the great minds of the old world. We import and study the works of the most celebrated authors of Europe, and we feel safe in adopting their conclusions. We forget, or overlook, the most important element in the case, which lies right in our path, and must be carefully examined before we make the first step: we forget that we are not a part of the old world — that our people, our government, our social system are "sui generis." We leave out of sight especially, the important fact that labor in this country is *twice as valuable* as it is in Europe; that whatever tends to keep up this difference is the true policy for us, and that whatever tends to depress the value of our labor to old World prices, is the wrong policy for us. If our people were obliged to work for

the miserable pittance which the masses of Great Britain are glad to obtain for their labor, what would become of education, where should we find the means of support for our free schools? It is, as we have said, the province of this science to teach us how to maintain the value of labor, to prevent the ruinous depression we have alluded to, and to give us the means whereby to live not only, but to educate and spiritualize the rising generation; to prevent our own children from becoming mere human machines, and to raise the children, at least, of the human machines we import every day by hundreds, into the rank of free, educated, thinking men.

If we have stated the case clearly thus far, our readers will be satisfied that we have not over-stated the importance of *American* public economy as a branch of education. Within the limits which we may be allowed to occupy in this Journal, we cannot present a full view of the subject, of course; we can do but little more, in fact, than call attention to it; and we shall be content with doing so much, though we can hardly close without a few words more in support of our position.

It is most deeply to be lamented that a matter of so much importance should ever have been made the football of politics; and most strange it is, that in a question which affects the well-being of all parties and all men equally, there should be found those who will take sides upon it without the slightest examination of its merits, and express opinions this way or that way, merely because this way or that way is, or is not, whig or democratic doctrine. It should never have been made a political party question, and we trust that the day is coming, if it has not already arrived, when men of all parties will agree with us in this opinion.

To return to the subject:—all modern European writers of much note are "free traders;" that is, they advocate the principle that perfect freedom of trade is best for all the world; and this is the system of economy which is taught in our seminaries. But it is perfectly plain that if this system were to be adopted by all the world, the value of labor in all countries would be very nearly equalized, and as the higher body of water, when all obstructions are removed, will fall into the lower, so would our higher wages of labor sink to the lower level of the old world. The answer to this is, that we should lose nothing thereby, because our reduced wages would buy as much of the necessaries and superfluities even, then, as our higher rate will buy now. We have not space to refute this assertion at length, but we will simply inquire why—if this be true—why English and Irish wages do not give this same advantage to the receivers of them? Why there is such a difference in the relative situation of the great mass of the people of Great Britain

and the great mass of the people in these States? By reducing the value of our labor to his, the working man of England would not be able to buy one article he uses cheaper than he now gets it—not even bread; and how would he be benefitted by the change? And all that we could possibly gain in prices, would be the difference of import duty on foreign productions, which, after all, we should have to pay in some other shape in order to support our government. To adopt this system, then, would lead to a great and certain loss without any equivalent, and therefore it is manifestly not the system for us—not the true American system, which should be taught in our seminaries.

What we desire to see in this science is, an American system, to be taught not only in our colleges, but even in our schools; for it may be so simplified as to be made comprehensible to the understanding even of children who are far enough advanced to be first class scholars. But how this is to be done, and who is to do it is an unsolved problem.

CINCINNATI SCHOOLS.

It was our good fortune to be present at the annual examination of two of the public schools of Cincinnati, in June last. One under the charge of Mr. Davenport, in the Seventh District; the other, the Central School, of which Mr. H. H. Barney is the Principal.

In these schools the pupils gave evidence of thorough training. They were examined by a committee appointed by the Trustees of the Common Schools, and gave ready and intelligent answers to the questions proposed to them. There was no special preparation for the occasion, no mechanical recitations from the text books, but in all the exercises, the pupils gave evidence that they had been taught to think for themselves. The active faculties of the mind had been aroused. The fire had been kindled within. In training the minds of children, teachers sometimes mistake the shadow for the substance. They cultivate the memory too much. To sit and listen passively from day to day to the same dull routine of readings and recitations, is not teaching. The mind must be trained to work out an education for itself. There must be constant thinking. Intellectual culture cannot succeed without it. The mind requires daily food it is true, and this it receives from books and oral instruction, but the food must be well digested. Mental digestion, the exercise of the reflective powers of the mind,

is as essential to its healthy and vigorous growth as physical digestion is to the body; and the proper training of the mind in this respect constitutes a large part of the teacher's task. In these schools the true method of instruction had evidently been successfully pursued. The children appeared cheerful and happy, and showed that they not only took a deep interest in their studies, but in every thing which related to the reputation and welfare of the school.

The compositions and declamations in the Central School, were of the highest order. At the close of the exercises, a presentation of valuable books was made by the pupils to the teachers, as tokens of their gratitude and respect.

The people of Cincinnati take a deep interest in their schools. They are very proud of them, and have reason to be so; for, in many respects, there are but few schools in the country that maintain a higher rank.

The Report of Mr. Barney to the Trustees of the Schools, is an able document. The following extract will be read with interest by every practical teacher.

MODE OF CONDUCTING RECITATIONS AND DUTIES OF TEACHERS IN THAT RESPECT.

1. They shall endeavor to understand thoroughly whatever they attempt to teach, so as not to be constantly chained down to the text-book. To this end, they shall make such special preparation for each lesson, that they could recite it themselves, as readily and accurately as they would desire their pupils to do it.

2. They are to teach the subject, and not the book; to point out the practical bearing and uses of the thing taught, and make it so familiar by repetition, as to fix it deeply and permanently in the mind; for what is worth learning at all, is worth learning thoroughly and completely.

3. They are to assign no larger portion for each recitation, than the class, with due diligence, can easily master, and then insist upon its being learned so perfectly that it can be repeated without the least hesitation. Until this is done, no new portion is to be given out.

4. They are to explain each new lesson assigned, if necessary, by familiar remarks and illustrations, that every pupil may know, before he is sent to his seat, *what* he is expected to do at the next recitation, and *how* it is to be done, to the end that he may study understandingly, and therefore successfully.

5. They are to require all rules and definitions, together with the more important parts of each subject of study, to be accurately committed to memory, and the whole *wrought* into the *understanding* as well as the *memory* of the pupil, by

questions and familiar illustrations adapted to his capacity, until he has completely mastered it.

6. They are not to use, during recitation, the text-books themselves, excepting for an occasional reference, nor permit them to be taken to the recitation seat to be referred to by the pupils, except in the case of a parsing exercise, the translation of a language, or the solution of mathematical problems; and even in the latter case, they are required to assign many problems of their own preparing, or those selected from kindred text-books, involving an application of what the pupils have learned to the business of life; for the reason, that they will be likely to possess more animation themselves, and enkindle a correspondingly increased vivacity and spirit in the minds of their pupils, than if obliged to follow the very letter of the book.

7. They are to understand many more subjects than they are required to teach, that they may be able at all times to give much oral, collateral, and indirect instruction, and be furnished on every subject with copious illustration and instructive anecdote. To this end, they are expected to pursue, daily, a regular course of professional reading and study.

8. They are not to do for their pupils what they, with proper explanation, can do for themselves, or what some member of their class can do for them: they are not to carry their explanation so far as to supersede the very effort on the part of their pupils, which it should be the design of such explanations to encourage; but they may diminish or shorten difficulties, divide and subdivide a difficult process, until the steps become so short, that the pupil can take them without difficulty.

9. They must endeavor to arouse and fix the attention of the whole class, and to occupy and bring into action as many of the faculties of their pupils as possible. They are never to proceed with the recitation without the attention of the whole class, nor go round the class, with recitation, always in the same order, or in regular rotation; but to change the order frequently, selecting here and there a pupil, who may chance to be listless at the moment, so that all may be compelled, as it were, to be attentive, and ready to recite at any moment.

10. They are to exhibit proper animation themselves, manifesting a lively interest in the subject taught, avoiding all heavy, plodding movements, all formal routine in teaching, lest the pupil be dull and drowsy, and imbibe the notion that he studies only to recite, using his text-book as mere words, and having but little idea of any purpose of acquirement beyond recitation.

11. They must require of their pupils, at all times, prompt and accurate recitations, under penalty of detention after the close of the regular School hours, to make up the *deficit*. They

are to endeavor to use language fluently and correctly, and to acquire a facility at explanation, a tact at discerning and solving difficulties: they must endeavor so to unfold, direct, and strengthen the mind as to bring out all its powers into full and harmonious action, and so to superintend the growth of the moral, mental, and physical faculties, as to develope them symmetrically, and to fashion the whole into beauty and loveliness as they grow.

12. With respect to most subjects of study, they are required to have their pupils recite by *analysis* — that is, to give, in their own language, a general outline, a consecutive synopsis of the subject matter of the lesson; to be followed by general, appropriate, original questions, pointing out and illustrating its practical bearing, exciting curiosity, and awakening thought; but in no case are the questions in the margin, or at the end of the sections in the text-books, to be used, excepting for the purpose of an occasional review.

13. They are to keep a daily record of the merit of each pupil's recitation, his deportment, cleanliness, and the number of times absent or tardy; the quality or merit of each recitation or exercise being marked at the time of its performance, on a scale varying from 10 to 0; 10 denoting perfect, 8 good, 6 tolerable, 4 quite poor, and 0 an entire failure; to make a monthly abstract of the same, and transmit it to the parent or guardian, to be signed by him, and then returned by the pupil to his Teacher.

14. They are not to rely too much upon simultaneous recitation, as it often takes away all individuality, making the pupil superficial, by causing him to rely on others, tempting him to indolence, by preventing his deficiences from standing out by themselves, and consoling him with the reflection that he has been able to conceal his want of thoroughness. It may be resorted to, however, for the purpose of giving, occasionally, variety to the exercises, of arousing and exciting the class when dull and drowsy, or for the purpose of fixing in the mind important definitions, useful tables of weights and measures, the declension of nouns and pronouns, the conjugation, synopsis, and inflection of verbs, etc.; and also in certain spelling, reading, elocutionary, or orthophonic exercises, where the object is to embolden the pupils, to induce them to let out their voices, that their muscles of articulation may be strengthened, and all the vocal organs become well developed, and the voice rendered full-toned, firm, and harmonious.

15. They must not attempt to teach too many things at once, nor allow their pupils to direct their own studies, nor attend to extraneous business in School hours, nor occupy too much time in conversing with visitors, nor make excuses to visitors

for the defects of their classes, nor use low and degrading epithets, nor wound the sensibilities of a dull scholar by disparaging comparisons.

16. They are required to see that their pupils move to and from the recitation room in a particular order, and always occupy the same place on the recitation seat, that if any one be absent, it can be detected at once, and the cause, if necessary, be immediately inquired into, and the proper entry made in the class register, without calling the entire roll.

17. To avoid those dull and dragging recitations, which always abate the interest of a class, and sooner or later create a disrelish for study, they are not to allow the pupils to prompt each other, nor help the class themselves by unseasonable suggestions or continual hints, or by what is termed the "drawing out process," which always reproduces the very dullness which they seek to remedy, the very imperfection which they desire to remove; but they must refuse to proceed until the recitation can go alone, progressing briskly from pupil to pupil, passing by those who hesitate and falter, until the whole lesson is finished; for it is as easy to have good lessons as poor, if Teachers have the energy to insist upon it, and it is a great saving of time to have the lessons promptly recited.

18. They are enjoined to make themselves thoroughly acquainted with some work on mental philosophy; because education, more than any thing else, demands not only a scientific acquaintance with mental laws, but the nicest art in the detail and application of means for its successful prosecution; because there is a natural order and progression in the development of the faculties, a principle running through every mental operation, without a knowledge of which, and how to apply it, the Teacher cannot know beforehand how to touch the right spring, with the right pressure, and at the right time; because it is indispensable that every Teacher should know by what means, by virtue of what natural laws, the human faculties and powers are strengthened or enfeebled — should know that each faculty has its related objects, and grows by being excited to action through the stimulus or instrumentality of its appropriate objects, and is thereby strengthened so as to perform its office with facility, precision and despatch; and because the Teacher, like every other workman, should understand the natural propensities, qualities, and power of the subject matter of his work, and the means of modifying and regulating them with a view to improvement, — otherwise, he would be continually liable to excite and strengthen the wrong faculty, to touch the wrong spring of action, and to promote animal and selfish propensities, instead of social and moral sentiments. "No unskilful hand should ever play upon a harp, where the tones are left forever in the strings."

IRREGULAR ATTENDANCE.

ONE of the greatest obstacles to success in keeping a good school, arises from the irregular attendance of many of the pupils. The recitations in our large schools are for the most part conducted in classes; consequently every absence is not only a hindrance to the individual absent, but it retards the progress of the whole class. All teaching to be effective must be thorough. The steps that are taken must be gradual and certain. Our text-books are so arranged, and the course of instruction is such that no recitation can be omitted without serious injury to the pupil, who will experience the want of it in all his future progress. The connecting link in his chain will be broken; and the class must therefore wait for him to go over the ground, or his education will be imperfect. Most of the absences that occur in the schools, may be traced to the carelessness or indifference of the parents; and this arises from a want of knowledge of the magnitude of the evil. Some are influenced by their affections, and yield readily to the wishes of their children, granting them permission to be absent for trivial causes whenever they desire it. Others have not sufficient control over them to compel their attendance. Many plans have been adopted to remedy this evil, but we have seen nothing which pleases us so much as the following Circular issued by the teachers of the public schools of Providence, and sent by them to the parents of absent children. From a recent conversation with the teachers we learn that it has been productive of much good. The teachers in Providence have long stood in the front rank, and we have taken the liberty to copy their circular, that it may be used in other places.

"PROVIDENCE, 1850.

Mr.

As the results of the relation which a scholar sustains to his school, are determined in a good measure by himself and by the influences exerted upon him at home, permit me, in view of your power and interest in promoting the education of your children in connection with this school, to invite your attention to the following considerations and suggestions: —

THE EVILS OF ABSENCE.

1. TO THE SCHOLAR.—The scholar, who occasionally absents himself from school, thereby fails to enjoy all his privileges, and to secure to himself all the benefits of his relation as a scholar: he neither receives systematic instruction nor acquires correct mental discipline: he fails to form habits of thorough-

ness, accuracy and continuous effort for want of the requisite practice: he fails to acquire a good knowledge of Arithmetic and other elementary branches by not pursuing them in their proper order and connection: he fails to acquire preparation for the duties of life by failing to perform the duties of school.

But the evils which result to the scholar from absence do not consist alone nor chiefly in his loss of advantages; they rather consist in injuries done to his character. Irregular attendance injures his moral habits and feelings; it chills his interest in study, disappoints his hopes, tries his patience, wounds his pride and checks the genial flow of his spirits; it lowers his estimate of school privileges, and consequently produces carelessness, and indifference to school duties and obligations; it causes idleness, and is a prolific source of mischief and trouble in school; and it not only retards the pupil's progress while there, but extends its influence to his maturer years: discouraging all efforts to enlighten and improve his mind. The evils of absence are best illustrated by an example.

A scholar, belonging to a large class, has been absent from school some time, during which important principles in Arithmetic, and other studies have been taken up in course, and illustrated. To day he is present, conscious of his loss and unable to solve his problems and understand his lessons. He has, at times, been interested in his studies and ambitious to maintain a respectable rank in his class. But now, having lost his standing, and acquired a lively interest in pursuits disconnected with school, he has no inclination for study, nor resolution to encounter difficulties in his lessons. He attempts, for a while, to pass along with his class, and is strongly tempted to make up in deception what he lacks in knowledge; but often failing to recite, and, at length, entirely disheartened, he sinks, into the next lower class, and there, with little ambition "but to get rid of study," he becomes a burden and a trouble to the school. He was at first reluctant, then willing, but now heartily desires, to be absent. Excuses are easily framed, and, by parental indulgence, he is gratified. Passing by his truancy and other kindred vices, which he learns to practise unscrupulously only by taking lessons in the high-ways and by-ways of our city, he advances, step by step, in his downward course, led and controlled by a spirit, distinct from school, until, too late for help, his parents open their eyes and wonder at the result; wonder, forsooth, that, instead of turning aside to seek the refined pleasures of moral and intellectual culture, he has yielded to the out-door influences prevailing around him, and acquired corresponding bad tastes and habits. As reasonably might they wonder that the laws of God are not suspended, and a miracle wrought for their special benefit.

This example is adduced in no fault-finding spirit. Many parents make great efforts and sacrifices to send their children regularly and punctually to school, and many children are never absent from their school, unless constrained by duty or necessity. Some of the legitimate consequences of absence upon the scholar, are here stated, and others are to be observed, particularly at our quarterly examinations, where failures not unfrequently occur, mortifying alike to the scholar, the parent, and the teacher. The suggestion is here respectfully offered that no thoughtlessness or indiscretion shall be allowed to contribute to results, which are thus unpleasant and injurious.

II. To THE SCHOOL.—The evils of absence extend far beyond him who occasions them. The school suffers as well as the scholar. Thus, in a large class, some of the scholars are absent to-day, and some to-morrow, until in the course of a few days, half of the class have passed over some lessons unlearned, and some principles uncomprehended. What shall be done? 'Let the evils fall on those alone who occasion them.' But this is impossible: the classification of the school must be preserved, or its usefulness and efficiency are at an end. The only course to be adopted under these circumstances, is to allow the evils to fall on the class at large: weighing, of course, particularly heavy on the irregular members. The more regular and advanced scholars must conform their movements to the lagging pace of their irregular and inconstant classmates. Those present must be hindered by those absent. The time of the former must be taken up in listening to explanations, repeated for the sake of the latter: their ardor in study is consequently cooled, and their progress checked.

Scholars are sometimes unavoidably detained from school; and then they are not responsible for the consequences of their absence. They can then only render their excuses in accordance with the regulations. But absence cannot always be accounted for in so satisfactory a way. Seats are vacated, because it is warm or cold weather; because it rains, or may rain; because lessons are hard, or easy, because scholars wish to visit, or be visited; to attend an excursion, or prepare for an exhibition; to work, or to play; to take a music or a dancing lesson; or to engage in some other pursuit aside from their regular duties in school. Such scholars are the bane of any school: for they send forth their influence, poisoning its spirit, and seriously injuring its character.

PARENTAL CO-OPERATION.

The school and the home bear an intimate relation to each other. Each sustaining the other, gives and receives important influences. Each has its peculiar work. The school is

designed to help parents "train up" their children. Yet in order to do this, it must have their active co-operation. If they withhold this, their children cannot receive its full benefits. Parents should strive to shield the school from the injuries to which it is exposed by irregular and disorderly members, and lend it that kind of influence, which they wish to have brought into their families. If they would not feel

> "How sharper than a serpent's tooth, it is
> To have a thankless child,"

they must give their children good advice and instruction in relation to their conduct in school, and thus show them that they are deeply interested in their improvement and good character. They should check the exhibition of a fault-finding spirit, and encourage them to discharge their duties in school with a hearty good will. They should teach them to prize a good education above rubies, so that they may use the means to acquire it. In this way they will do them unspeakable good, and secure their lasting respect and gratitude. Thus inspired with a right spirit at home, and sent regularly to school, their children will improve their privileges as scholars, and prepare themselves for a more worthy discharge of their duties as moral and accountable beings.

A responsibility rests upon parents and guardians in relation to the character and usefulness of their school, from which they cannot escape. They can act with, or against the teacher: can prepare their children to receive or reject instruction: can cause or obviate the evils of unnecessary absence: can teach obedience, or disobedience; industry or idleness; honesty or dishonesty; truth or falsehood; can prepare their children to become good scholars or bad scholars; good citizens or bad citizens. May they realize their responsibility, and exercise their power for the welfare of their children, the prosperity of their schools, and the honor and blessing of society.

Very respectfully, yours, &c."

But there is a large class of children who frequent the streets, wharves, and Railroad Depots of our large towns and cities, that cannot be influenced by such means. They are principally the children of our foreign population, who are, for the most part, ignorant of the character of our institutions, and of the importance of education. The records of our Courts bear testimony to the fearful increase of crime among this class of children; and unless some efficient measures are soon adopted, they will corrupt the morals of all the youth in the land. Upwards of 200,000 men, women, and children landed upon our shores during the last year; and there is reason to believe that the number will hereafter be annually increased rather than

diminished. Hundreds of their children are growing up in ignorance and daily accustoming themselves to every species of vice. In this city the case is truly deplorable. In 1848 the city marshal was directed to obtain information as to the extent of the evil, and in a few weeks he reported the number of children between the ages of six years and sixteen who did not attend any school, that had come under the eyes of the police, to be 1066; of this number 963 were the children of foreign parents. The manner of obtaining this information was for the police officers to stop every child found in the streets during school hours, to accompany him home, and ascertain why he was not a member of any school. Doubtless, had the work been longer continued many hundreds more would have been added to the list. What an amount of youthful depravity is here presented! Many of these children have since become the inmates of our Reform schools, and others are now growing up in vice and ignorance. What a field of labor is here presented to every friend of humanity! Let us, then, endeavor to direct public sentiment aright upon the important subject. If we would do anything to stay the progress of crime we must commence at the fountain head. "An ounce of prevention is worth a pound of cure." The Legislature of this Commonwealth in accordance with a petition of the Massachusetts State Teachers Association, have enacted a law upon this subject. Let the cities and towns accept the provisions of it, and with proper efforts on the part of teachers, this class of children may all be brought into the schools, and perhaps saved from a miserable and ignominious end.

MULTIPLICITY OF STUDIES IN SCHOOL.

Because improvements have been made in teaching, and because youth now acquire a greater amount of knowledge at a specified age, than was formerly attained, even at a much more advanced period of life, many of the community seem to entertain expectations altogether extravagant. It is needless to say that these expectations are seldom realized; and whenever they are realized, it is often at the expense of the health and even the life of the youthful prodigy. Numerous instances have occurred within the observation of the writer, to verify this assertion. School committees, parents and teachers, seem to overlook the great law of nature, that all healthy growth, whether in the physical, moral, or intellectual world, must be gradual and in accordance with pre-established laws. The strength of the oak must be the result of many years; the en-

larged humanity of Howard was the fruit of extensive observation, careful reflection, and oft-repeated self-denial; and the great genius of Newton or Laplace would never have been developed, without long-continued exertion and profound attention.

That the growth of the youthful intellect be vigorous and healthy, the energies must be exerted on few things at a time, and those few must be studied faithfully, and, at least, somewhat extensively. But such is not generally the case. There are, indeed, exceptions, and among the most decided exceptions in this country, may be mentioned the Military Academy at West Point. The course there embraces comparatively few branches for four years' study, but those branches are thoroughly learned. True, the Government of the Academy wields a power, which almost no other academical government has, or, at least, which almost no other presumes to exercise, the power to dismiss the indolent and inefficient. But, after all, concentration of energy is the most efficient means of success. Hence, the number of distinguished engineers and other eminent scientific men graduated at that institution.

But how is it with most of our colleges, academies, high and grammar schools, and even those of a lower grade, especially when these institutions depend upon popular favor for support? An array of studies is flourished abroad, sufficient to occupy one's life time; sometimes a single one of them would fill up three score years and ten; and the tyro is expected to master the whole in a year or two. Such a splendid prospectus promises a rich and varied harvest, but it most generally proves to be a crop from a sand bank. Indeed, these liberal promises ought to be regarded as *prima facie* evidence of inefficiency, as presumptive proof that the amount really learned, will be in the inverse ratio to the number of studies.

Let us look into the school-room, and see the operation of this multifarious system. The writer once visited an academy in which thirty recitations per day were heard by a single teacher; and they were just such recitations as might be expected, — absolutely nothing. The pupils were merely asked if they found any difficulties, and it may be inferred that they found very few, for it was asking the blind to distinguish colors, or the deaf to detect a discord in music. Under such a system, the learner is hurried from one thing to another; no time is left for reflection, no opportunity for research and investigation; truth and error are strangely confounded; what is attained, is learned by rote; and, what is most to be deplored, the youth imagines that he has sounded the whole depth of a subject, when his eye has merely floated over its surface. Hence, conceit, the offspring of ignorance, the bane of all progress, is early implanted in the mind, and can be eradicated only by severe disappointment and mortification. The effect upon the

teacher also is bad, especially if the same person has many branches to teach. He can neither devote the necessary time to self-preparation, nor expend sufficient labor in drilling to develop the abilities of his pupils. A smattering of the text-book is all that the pupil acquires, and the teacher's view is necessarily quite limited.

Now we do not object to learning many things, but we repudiate the idea that all can be profitably pursued at the same time, or that any considerable degree of acquaintance with all can be acquired in an inconsiderable space of time. Let so few studies be pursued at once, that the student may become interested in each, that he may study each understandingly, and so thoroughly as to strengthen his powers, and give him such knowledge as will be of real and lasting service to him.

But, it is said, children ought not to leave school without having learned something more than the commonest branches of education; and it is better to learn a little of many branches, than to be entirely ignorant of several of them. The correctness of such an assertion may well be doubted. This supposes that education terminates with the school-days, which may be, in a plurality of cases, practically true, but whenever true, it is a melancholy truth. Education, nay, book education, should be the business of life; and in this age and this country, there is no good reason why it should not be co-extensive with life. If, then, youth are to make progress in learning subsequently to leaving the school-room, will they be more inclined to carry on the work, after their curiosity has been sated by the knowledge of a few facts and elementary principles, after they have formed a vain conceit that they are masters of all good learning, or after they have acquired mental discipline and thorough knowledge as far as they have gone, and a conviction that there are many highly important and interesting branches of knowledge, of which they are as yet profoundly ignorant? Facts are good arguments; and in the most difficult branches of study, the writer has witnessed the most remarkable progress in pupils, who had never heard of those branches until they were called to grapple with them. But it should be remarked, that all the preliminary steps had been taken with care and a perfect knowledge of the way, so far as they had progressed. Careful and thorough study generates strength; the novelty and freshness of a subject gives zest; curiosity is awakened and gratified; but since the powers of digestion and assimilation are vigorous and active, the appetite is renewed, and the result is, not only healthy, but rapid growth of the intellectual man. In short, we would say, let education embrace many subjects; but let it not be forgotten, that there is a time for every thing, and that every thing worth learning requires its appropriate amount of time and attention.

S.

DUKES COUNTY EDUCATIONAL ASSOCIATION.

The third annual and fifth semi-annual meeting of the Dukes County Educational Association, met at Chilmark on Friday, the 11th inst., and continued its sessions until the afternoon of the 12th. The attendance was uncommonly good, the exercises of a high order, and the best spirit prevailed throughout the meeting.

At 10 o'clock the President, Hon. Leavitt Thaxter, took the chair. The Rev. C. G. Hatch then offered prayer.

The 11th article of the Constitution was so amended as to read, "The Secretary, acting in the capacity of Librarian, shall carefully keep," &c.

It was then voted, That all persons present, not members, be invited to participate in the deliberations of the Association.

The Rev. Mr. Talbot being absent, the usual Associational Address was not delivered. On motion of S. B. Goodenow, it was voted to discuss the following question — "What are the duties of teachers to the parents of the children under their charge?"

After being ably discussed by Messrs. Thaxter, Goodenow, Slater, Demond, and Hatch, the question was laid on the table for further debate.

At the afternoon session, Mr. Briggs gave a lesson in English grammar; after which, some conversation took place between Mr. Thaxter and Mr. Briggs on the subject.

The assigned question—what is the best classification of nouns, as to their kinds—was then called for. Mr. Freeman Blake, in the absence of Rev. W. W. Hall, was assigned to take the part of the latter gentleman. The question was discussed by Messrs. Blake, Goodenow, A. Marchant, Thaxter, Hatch, and Seymour.

A lesson in Physiology was then given by Mr. Gifford.

Association adjourned to 7 o'clock, P. M.

At the opening of the evening session, the debate, on the duty of teachers to parents, was again renewed.

A lecture, on the subject of "Defective and Remedial Education," was then given by Mr. F. N. Blake. This was followed by appropriate remarks from Messrs. Demond, Thaxter, Hatch, H. Vincent, Pierce, and Goodenow. A copy of Mr. Blake's lecture was requested for publication, and a committee appointed to confer with him on the subject.

After singing, adjourned.

On Saturday, the Association met at 9 o'clock, A. M. Prayer was then offered by Rev. Mr. Demond.

It was voted, That the next semi-annual meeting be held in Edgartown.

Voted, That Rev. Mr. Demond be appointed to deliver the

next Associational Address, and that Mr. Constant Norton be his substitute.

The following gentlemen were then elected officers for the year ensuing:

Hon. Leavitt Thaxter, *President.*

Dr. John Pierce, Herman Vincent, Esq., and Dea. Nathan Mayhew, *Vice Presidents.*

Rev. Charles G. Hatch, *Secretary.*

Edgar Merchant, *Treasurer.*

The President of the Association, after the election of officers, indulged in some very appropriate remarks.

Voted, That the sum of $15 be paid the former Secretary, (Mr. H. Vincent,) for his services.

An Essay, by a lady, on the subject of "Application to Study," was listened to with much interest.

It was voted, That the Association award five prizes, of $5, $4, $3, $2, and $1, respectively, for the five best Essays, by female members, on the methods by which teachers may secure the best interests of their schools. Each Essay to occupy not less than ten, or more than fifteen minutes in the reading, and to be forwarded to the Secretary by the 1st of April next, accompanied by the author's name in a sealed envelope.

Said prizes are to be awarded in books, or some other token of merit equal to the amount, or in money, at the discretion of the following gentlemen, appointed a Committee for that purpose — L. Thaxter, S. B. Goodenow, Hebron Vincent.

In the afternoon, Messrs. Goodenow and Hatch, were appointed a committee, to confer with Mr. Blake, the lecturer, in preparing the work for the press, and it was voted that from 500 to 1000 copies be printed for gratuitous distribution.

Voted, That the thanks of the Association be tendered to the citizens of Chilmark for their generous and kind hosiptality to the members of the Association in attendance from a distance, and for their zealous and constant attendance on the meetings of the Association.

The following questions were assigned for discussion at the next meeting:

I. Ought the provisions of the recent State Law, concerning Physiology in schools, to be carried into effect by the several towns? Dr. Pierce and Dea. Nathan Mayhew, debatants.

II. What is the best method of explaining how to multiply and divide by the figure one, connected with any number of ciphers. Debatants, S. B. Goodenow and Abraham Marchant.

It having been voted, that the Association be addressed by Messrs. Seymour and Swift — Mr. Seymour spoke on the necessity of order and proper government, in general, in schools; and Mr. Swift, on the subject of introducing into schools the teaching of drawing and sketching from nature. Adjourned.

PHYSICAL EDUCATION.

From time immemorial, the world has sought to educate the intellect. As if the mind or the spirit were a separate and an independent power or creation, accidentally accompanying the body, but having no share or lot in its strength or weakness, in its liabilities, responsibilities or condition. The world has sought to excite this spiritual essence to its greatest action, to impose upon it its greatest burdens, and to demand of it its utmost labor.

In this plan of education, the body is not included, nor is it usually even thought of: or if considered at all, it is commonly supposed, that it may be safely left to its own natural wants and appetites, and that the business, circumstances, and necessities of life would be sufficient to develope and sustain its powers.

Thus the mind is prepared for action; by instruction in various kinds of knowledge and by training in various ways, it is fitted to bear the burdens that may be laid upon it, and to fulfil the duties that may be required of it; while the body, the very dwelling of the mind, the brain, the very instrument by which it operates, the other organs by which the brain is sustained, are left unprepared for the burdens and duties which they must bear and perform.

The consequence is, the mind is prepared for its condition and life, and sustains itself, in those who do not require any considerable amount of mental action, while the body falters, and in almost all persons comes short of the entire fulfilment of its destiny. And among those whose purpose of life is exclusively mental action, the body being neglected and unsustained, the brain becomes enfeebled and consequently acts sometimes languidly, sometimes with uncertainty, or even fails to act at all.

A thorough examination of the nature of man shows, that all the powers belonging to him are mutually dependent, that the strength of the whole depends on the degree of the strength of each one, and that the power of each one depends on the degree of vigor of all the rest. If any one is weak, all the others suffer more or less.

Thus, if the stomach is weakened, the food is not easily and completely digested, nutrition is incomplete, consequently all the other organs, the lungs, the muscles, the brain, &c. are imperfectly nourished, and cannot therefore perform their duties with heathly vigor. So, also, if the lungs are diseased, or if one breathes impure air, the blood is not cleansed of its dead particles in the lungs, impure blood is thence sent back to the heart and from the heart to the whole body; the same consequences of imperfect nutrition, and comparative weakness and

languor follow in all the other organs, as flow from impaired digestion. In a similar manner universal depression of life follows disorder or weakness of any other organ. None can be perfect unless all the others, its co-workers in the general sustenance, are also perfect.

A connection, similar to this between the various physical organs and powers, is manifested between the physical and mental powers. If the brain is weak the mind is unable to work vigorously; if the brain is disordered the mind works irregularly and the moral affections are uncertain and perhaps perverse; if the brain is oppressed as in apoplexy, the mind is torpid and its actions are suspended.

It is in vain then to endeavor to educate and develope one organ unless the others also are strengthened, or to expect that one can be kept in regular action unless the others perform their parts with due vigor and regularity. A complete system of education then must include the developement and the training of all the powers, those of the body as well as those of the mind.

The developement and training of the mind, in manifold ways, has been fully and ably discussed, explained and established. The mind has been analyzed, and all the various mental and moral faculties examined, and those means, studies and appliances which will best develope and strengthen them, have been determined and used in education.

A similar analysis of the body and examination of the physical organs also are wanted, in order to understand their character and their relations, their wants, and the limits and extent of their powers; and the law of the human constitution should then be so explained and set forth, that children and youth may learn that which is necessary for their future self-government.

The great purpose of all education is to prepare the child or the youth to meet the responsibilities of life, to bear all the burdens that shall be imposed upon him, and discharge all the duties that shall be required of him in his future manhood.

This implies a consideration of the responsibilities and duties of life, to ascertain what are those which come upon men, what is their relative importance, what of these are inevitable, what are universal, and what are partial and avoidable. It is manifestly proper, that in making preparation, we should first prepare for that which we must certainly meet, and next for that which is the most important to be borne or discharged; and when we shall have made ready for these, we may, if we have time and opportunity, prepare for such responsibilities as come but occasionally, or on but a part of mankind, and for those which are of less importance to be sustained.

Upon this principle should all plans of education be arranged.

We should take into view first the organs, powers, and faculties of man, those which belong to his constitution and nature, and then the purposes to which they are to be applied and the objects which are to be effected by them.

In the usual plans of education, the first idea is that a man is to acquire knowledge, and therefore reading is the first thing taught. As language is ordinarily the instrument or the means of this acquisition, it very properly takes precedence of all other studies. The communication of knowledge ranks next in common estimation, and therefore writing is taught soon after reading or simultaneous with it. Then grammar, or the correct analysis of language, is early taught, to enable the scholar to convey his own ideas intelligibly, and to readily understand the language of others. Geography, to prepare one with a knowledge of various parts of the earth in order that he may do business or read with understanding the accounts of other places and nations; and arithmetic, to enable one to calculate and buy and sell correctly, are ranked among the essential elements of common education.

With these various kinds of knowledge, the man is supposed to be fitted for the chances and duties of life. They are indeed essential to the greatest usefulness and the highest enjoyments of life; but they are not absolutely necessary to existence on earth. The chances and contingencies that require the use of these kinds of knowledge do not come to all men; none of them are inevitable to any one; they may be and are avoided by many: and, at most, they come upon only a part of mankind, and upon them only a part of the time.

But the responsibilities that are connected with the body, the advantages to be gained by a knowledge of its structure and action, and faithfulness to its laws, and the disadvantages that flow from an ignorance and neglect of its laws and conditions, are universal and permanent. They come upon every man and woman, and abide with them through life. They can be escaped or avoided or diminished at no time, and in no day, from the beginning to the end of earthly existence.

Each man is appointed to take care of his own body. Several of the organs of which his body is composed and by which his life is sustained are left partially or entirely to his charge. These are the organs of digestion, respiration and circulation, the bones and muscles, the brain and nervous systems and the skin. All of these have certain wants to be supplied or certain powers to be used; and the man himself, their owner and enjoyer, is the appointed one to supply these wants and to appropriate these powers.

This is so inevitable to all, that life and health hang upon the discharge of this responsibility. According to the manner in

which each one eats, drinks, and breathes, cares for his skin, and uses his bones, muscles and brain, is his life full, and vigorous, joyous, and protracted, or feeble, painful, and short. If he does these things intelligibly, and faithfully, agreeably to the law of his nature; if his nutriment is exactly adapted to his powers of digestion and the wants of his body, if he always breathes pure air, if he bathes and clothes himself properly, if the exercise of his brain, and his locomotive apparatus are just what these systems need, and no more than they can bear, then health in a high degree is enjoyed, strength is ever at command, and life is well sustained and prolonged. But, on the other hand, in as far as a man is faithless to this law of life, he is weak and sick; he has not the command of his powers, and his earthly existence is shortened. In this matter the reward immediately follows and inevitably follows the obedience, and the blessing attends each virtue. On the contrary the punishment is irreparably connected with the neglect of duty, and with the disobedience to the law of life.

This connection between the right or wrong administration of our organs and powers, and health or sickness, strength or weakness, is as certain as cause and effect, as that between any causes and their consequences in nature.

The will or the intention has nothing to do with the result. Whether a man neglects or errs from ignorance of the law or from wilful resistance to its commands, the punishment follows in the same manner and degree; it has regard only to the amount and kind of disobedience, and not to the motive or will of the sufferer.

Because this knowledge of the condition of the present being, this practical science of popular physiology has been rarely taught, men have generally been left to their appetites and propensities, their views of worldly interest, to guide them in their self-management; and consequently the law of physical life has been almost universally disobeyed, to a greater or less extent; and thus the measure of life here, in its fulness or in its continuance, is very materially diminished in nearly, perhaps quite, the whole of mankind. In Massachusetts, with about a million of inhabitants, according to the calculation founded on the experience of the Health Insurance Companies, there are twenty-six thousand persons between the ages of fifteen and seventy constantly sick. This covers the entire productive period of a man's life. This State thus loses every year the enormous amount of twenty-six thousand years of productive service, on account of sickness. Massachusetts is supposed to be among the most healthy countries. Others probably have more sickness than even this. Very much of this defect of life — of the sickness, weakness and ill health of mankind, would be prevented, if men in

their early years, were as well prepared to administer their powers of body as they are to administer their estates — if they were as well taught in physiology, as they are in geography and arithmetic.

The preparation for this self-care implies neither a knowledge of the comparative physiology of various animals, nor a study of the minutiæ of anatomy. It is necessary to understand the general structure of those organs which are subject to man's control, or affected by his management. These are the organs of nutrition, respiration, of locomotion, the skin, and the brain and nervous system. But the physiology of these organs and systems, their actions, wants, powers, and uses, must necessarily be more extensively examined.

The practical applications of these laws to the manifold chances of life, the way in which and the degree to which they are affected by the various circumstances of the world, the infinite variety of duties in respect to them, according to varying contingencies, require a far greater study than the anatomy and physiology of the system.

Thus, in studying the locomotive system, it is needful to learn the general character, strength, and arrangement of the bones; the general structure and connections and actions of the muscles. Beside this, we should learn the relations of these organs to the others, as the effect of muscular action on digestion of food, and the effect of various kinds of food on muscular action; the effect of bathing, clothing, and perspiration; of the condition of the lungs and of respiration; of the various states of the brain, of the mind, the feelings, and passions, on the power of labor; the effect of protracted or interrupted action; of rest and sleep; of over exertion and of inaction; of day and of night labor. All these, in their manifold varieties, are to be learned, in order to fully understand the laws and responsibilities connected with the organs of locomotion.

All the other systems are to be learned in this manner, and thus one may be prepared to use his powers and organs for their legitimate purposes—to maintain his health and strength, and increase his enjoyments to the highest degree, and prolong his present life to its fullest extent.

There are other and different views taken of this subject. Some propose to teach a wide range of physiological science. Thus, in respiration, they explain the respiratory apparatus and its mode of action in the various classes of animals. In the same manner, and to the same extent, they teach the structure and action of the other organs. By this means, students may become naturalists, but they consume so much time in acquiring this wide range of anatomical and physiological knowledge, that comparatively little or none is left for the study of the special

application of the laws of human life to the chances and the responsibilities of human action, and thus the very object of this popular physiology is neglected, in the ambitious attempt to become extensively learned in science.

Some prefer to teach anatomy more minutely, and for this purpose their books describe the individual muscles and the blood vessels and nerves in their multiplied ramifications, and have numerous engravings to correspond.

There is something very taking in this method of teaching this science. It seems to convey a depth of knowledge, and to reveal the hidden intricacies of the human body, and thus the pupil is flattered with the hope of becoming a scientific scholar.

There arises an objection to this system similar to that which was offered to the extensive study of physiology, its uselessness and the want of time.

There is necessarily a limit to the amount of time and attention that can be devoted to any of these studies by the general student; and yet there is seemingly no limit to the range of anatomical or physiological science that may be learned. It is therefore necessary to make a selection of those topics which are most intelligible to the scholar, which will be remembered, and are applicable to purposes of life.

The general scholars, the pupils in common schools and academies, all who do not intend to become physicians or surgeons, stand in need of some knowledge of physiology. Their object is not to become men of science, but to gain that knowledge which will teach them how to manage the organs entrusted to their care, and how to appropriate their powers of body or mind so as to secure for themselves the greatest health and the longest life.

If, therefore, they spend the time and attention which is allotted to this subject, in the study of comparative physiology or of minute anatomy, they have little or none left to study that practical application, which will secure them in after life, against the errors and ailments that fall so commonly upon men. And though they may become learned naturalists or anatomists, they yet remain in want of that knowledge of the law of life which will be useful to him, and serve to guide them in their future self-management.

The only way in which this science can be profitably taught to the general student, and the only way he can advantageously learn it, is with the view to its application to the government of his life. This would include the general anatomy of those organs that are entrusted to his care, and only so much of this as is requisite to the understanding of their actions, powers and wants, or the physiological law which he needs to learn; and lastly, the relation of these organs and of his whole frame to all the chances and exposures of life. This will comprehend as

much as the pupils or even the general scholars will have time to study, as much as they can understand, and certainly all that they will find useful in fulfilling their duties of the present being.

It is important in all instruction, and especially in teaching a new science, that it be clothed in the most natural and simple language, that the learners be not burdened with strange words, and that the ideas be so clearly presented, that he who runs may read, or he that reads may understand. The common scholar can gain no advantage from learning the scientific terms of Latin or Greek, which represent objects that have common English names. This is not merely a negative evil, but it is positive; for, that mental labor which might be advantageously devoted to understanding the nature and character of the *wind-pipe* is, in part at least, taken up and wasted in understanding the meaning of *trachea*, when the same idea is given under this Latin name.

Certainly, when the language of any book is so clear and transparent, that nothing seems to stand between the learner's mind and the author's ideas, these can be transferred from the one to the other, much more easily than when the student hesitates at the meaning of words, and sometimes is obliged to consult a dictionary.

This plan of the study of popular physiology and its application to active life, or rather physiology and hygiea combined, is less pretending than others. There is in it less show of learning, and it seems to promise less to the teacher and the scholar; consequently, some who are desirous of making large acquisitions in a new science, or who consider new and strange facts as practical wisdom, may be turned from this and be drawn to other plans. But those who look to the future and practical objects of this science, and are content to study it as a law that shall guide them in the fulfilment of their responsibilities in life, will look for those facts and those principles that shall thus teach them this law of self-management, rather than for the barren learning of useless facts and inapplicable principles. E.

THE DIGNITY OF LABOR

Is a subject which is very much overlooked. Our system of education, excellent as it is in many respects, is faulty in this point. The prizes held out to the young mind are not those which are to be gained by physical toil united with and guided by mental energy. Children, young men, are not encouraged to put their hands to the plough and the spade; to the cultivation of the soil; to the improvement of agriculture. They are not told that this, of all pursuits, is the most natural to man; the most dignified, the surest in its results; but they are taught to aspire to some higher position, — as if any other were higher; to spend their best energies over the midnight lamp, to exhaust all their powers of body and mind in the acquisition of that sort of knowledge which shall qualify them to become "professional men;" lawyers, physicians, preachers. This false view of life is not, perhaps, inculcated by our public teachers, but neither is it checked by them. It takes its rise under the parental roof, where every boy who indicates the possession of ordinary faculties, is held by his fond parents to be a prodigy, and destined by them to shine with a brilliant lustre among his fellows in after life; to become a leading star — an ornament to society, a guide to his fellow men. He is taught to believe that the occupation of his father is undignified — that it may do for ordinary minds, but is beneath such a capacity as he possesses; that physical toil is vulgar, that the true marks of a gentleman are white hands, kid gloves, and a "profession;" that a farmer, especially, is, and of right should be, a dull, plodding animal, just the lowest grade of humanity; who is fit for nothing else but to till the earth, and who is just fit for that because he is fit for nothing else; and these absurdities, if they are not encouraged, are not checked in the school room, the academy or the college.

Reformation is needed in this matter, else all our brightest and best, to say nothing of those who are only supposed to belong to that class, will be drawn from the noble pursuit of agriculture and induced to waste themselves in a vain struggle for pre-eminence in other pursuits, wherein a thousand fail to one who succeeds. But reformation is needed for another reason. The "professions" are all overstocked with students and teachers; science is pursued in all directions but the most important, and applied to all subjects but the right one. The ingenuity of the human race is exhausted in its endeavors to make cloth by some easier and cheaper mode; but nothing is done to test the capacity of the earth and compel it to yield an increased production of bread and fruit. The great

reservoir from which all our prosperity must ever flow, is left to its own care, while every channel that leads from it is freed from obstructions and increased in capacity. This is all wrong. The careful, industrious cultivator of the soil is always sure of a living while he has land and health; of a living at least, in any and all times — generally of something more; and of what other pursuit or occupation can so much be said? How important, then, that science should be compelled to lend her aid to this glorious pursuit, thereby to render it still more productive and useful to the great human family!

We have become a great nation. We have increased in numbers and in wealth beyond any precedent in history; and to what do we owe our greatness? An eloquent English writer says, "The pride of America is the pride of successful toil; not the toil of conquest; not the struggles for empire; not the efforts of grasping ambition; *but the humblest toil of the humblest manhood;* — the toil of the hewers of wood and the drawers of water. Hence, to guard the struggling against insult, and the successful against detraction, may be called the chivalry of America. It is the great feature of its social system. It is the dear bought hereditary honor which its people seek to guard. He who would sneer at any man for his honest calling in America, would but bring himself social martyrdom; and the man who would be ashamed of the calling by which he rose, would find most men ashamed to recognize him." This writer has answered our question. We owe our greatness to "*successful toil;*" and if we would retain the position we have grasped, more especially if we would advance in wealth and greatness, it must be done by the same means. But why has our toil been successful? Simply because it has been directed by intelligence; because the mind of America has lent its aid to the hands of America; and both have worked together zealously, not for a landlord or a master, but for individual self. Because we have in some sort appreciated the *dignity of labor*. The great cause of fear, and it is that which we would guard against, is, that our children shall be taught to look with contempt upon the means by which their fathers rose. That such a feeling exists, that it is increasing in breadth and strength, is obvious to any keen observer. That it should be checked, if possible eradicated, is no less clear. Parents should inculcate upon the minds of children the value and the dignity of labor, and teachers should do their part of the work. Children should ever be taught not to call upon others to do for them what they are able to do for themselves. Cultivation of the soil should be presented to the young mind as the highest, the most dignified vocation of man; a vocation to which all others owe their existence, by which all others live; — a vocation which affords employ not for the hands

only, but for the head, the heart and mind; a vocation upon which genius may labor and science may expend its treasures for ages with benefit to the human race; a vocation which strengthens the physical and enlarges the mental powers of a man, however strong — however great he may be.

We desire to see the present course of things changed. Instead of drawing away the best minds from the best of pursuits, we desire to see these minds so educated that they will turn back again to the soil and expend their genius and their science and their energy in rendering that more productive. Labor, in any honest calling is honorable, but more honorable, more dignified than all other, is labor, guided by intelligence, cultivating the earth.

SCHOOL HOURS.

CHILDREN in towns and cities where annual schools are kept go to school too much both for their mental and physical good. They commence at too early an age, and are confined too steadily to their tasks. It is not strange that they become listless and inanimate; that they too often regard the school room as a prison house, and their teacher as a cruel task master. We dwarf and enfeeble the intellect by this constant pressure. The great and good men who have preceded us in life — bright and shining lights in their day and generation — were not thus tasked in their youth, and even in their infancy. The good old fashioned District Schools have produced giant intellects even in our own time. Children then worked and played in the open air a part of the year, and went to school the remainder to study and to learn; and while we would not advocate a return to the old system of "six months' schooling" in the year, we cannot refrain from expressing the opinion, that children now go to school too much. The consequence is that we are rearing a puny, feeble, sickly generation; and well will it be for them, if they do not grow up as feeble in intellect as in body. Three hours in a day, or four at the most, is enough for close mental application even for adults. Children should go to school in the morning, but not in the afternoon. In the morning the body has been strengthened and invigorated by sleep, and the mind is fresh and active for study; but in the afternoon it is not so. Then children are restless, impatient and idle. It is then that school discipline becomes difficult. Children require time for recreation and amusement every day. More than half their waking hours should be thus appropriated; and if sufficient time

be not allowed *out of the school*, there will be trouble and confusion *in the school*. Let the people of this or any other city or town, where annual schools are kept, but try the experiment of having the schools keep only one session in a day for one year, and the custom would be established forever. They would never return to the present method.

THE MASSACHUSETTS TEACHERS' ASSOCIATION

Will hold its next annual meeting at Worcester, the session to commence on the evening of Monday, the 25th of November, and to continue through the succeeding day and evening. Lectures are expected from several distinguished Teachers, and, as time will permit, interesting and important subjects will be brought up for discussion. The interest felt by the members of this Association in the cause of Education, has been constantly on the increase, since its first formation; and it is to be hoped and presumed, that the ensuing session will fully attest that interest. Teachers and other friends of Education are cordially invited to attend the meeting.

THOMAS SHERWIN, *President.*

Boston, Nov. 1, 1850.

PUBLISHER'S NOTICE.

SUBSCRIBERS are reminded that the next number of the Teacher closes the yearly volume; and that one dollar and a half will be required in liquidation of subscriptions remaining unpaid after the issue of that number, agreeably to the terms of subscription.

The friends of the work are also earnestly reminded, that the present (before the commencement of a new Volume,) is a favorable opportunity of aiding in the circulation of the work, by extending a knowledge of it to others, and inviting their subscriptions. Will they not do so, and thus aid the cause of education generally?

THE

MASSACHUSETTS TEACHER.

Vol. III. No. 12.] N. WHEELER, Editor of this Number. [December, 1850.

CLASSICAL STUDIES.

The "Massachusetts Teacher" cannot be said to have fulfilled its mission, if it fail to take due notice of any one considerable branch of learning, or department of education. If any apology were necessary, then, for offering an article on the subject indicated by the caption above, we would seek it first in the very institution of the "Teacher." And we are the more inclined to take shelter under this view of the case, from the fact that but little space, heretofore, has been devoted to this subject. We can recollect, at the moment, but one article of any extent, which has had for its object to commend the study of the ancient classics; and with reference to that, we most sincerely regret that the modesty of the writer should so far have prevailed over his better judgment, as to induce him to limit his views of the advantages of the study of them to the wants of the teacher. Had he seen fit to take a wider range, the classics would have had an abler advocate, the writer of this would have been spared the trouble of the present article, and more space in this number of the "Teacher" would have been devoted to other matters.

There is another reason why we think a few words on this subject, just at this time, may not be wholly amiss. It is known to all the readers of the "Teacher" that a successful effort has lately been made in one of our oldest and most respectable colleges, not absolutely to depress the classics, but to elevate, relatively, other departments of study, and thus provide for the wants of a class in the community whose interests, under the old system of collegiate education, are supposed not to have been sufficiently regarded. Now we have not a word to say against this movement. Indeed, we are more than half

inclined to think that the considerations in which it had its origin are founded in truth. We know, with reference to some who have acted a prominent part in effecting the change, that, so far from undervaluing the importance of classical study, or wishing to depreciate it in the estimate of the educated world, they most earnestly desire to see the standard of classical attainments elevated still higher; and this they honestly believe will be more effectually secured by the innovations proposed. Though we feel entirely safe, then, so far as the projectors of this movement are concerned, we cannot say as much of all those who are endeavoring, in one way and another, to help on the reformation.

There are various classes in the community who owe the classics a mortal grudge. Some, for want of capacity, or inclination to study, have spent long and tedious years in an effort to acquire the minimum equivalent for a diploma: the burden of every such one is always, "*Quæque ipse miserrima vidi, Et quorum pars magna fui.*" There are those, again, who cannot see the value of any outlay or investment which will not net to the stockholder its semiannual three per cent., in *bona fide* dollars and cents, and do it, too, with the regularity and promptness of the best-regulated bank stock in the country. With such the cry is forever, "What is the use?" There are others, again, who suppose themselves most deeply enamoured of the laws and works of nature, and who presume to think no proof of stupidity and dulness so conclusive as a relish for a *dead* language. Now add to all this that there are unquestionably a few, who, with little or no relish or capacity for language, have, nevertheless, displayed a most enthusiastic devotion to some one scientific pursuit, and who, naturally enough, imbibe a strong dislike for anything which draws away their attention from the chosen field of their intellectual effort, and we have no mean array of those who are ever ready to join in the general outcry, "Down with the dead languages," whenever a favorable occasion offers.

There is, moreover, in matters of education, a disposition too prevalent to act the part of Procrustes. Every child's intellectual stature must come up to the same point. A system must stand or fall as a whole. Every student, without discrimination, must embrace or reject it entire. What is good and necessary for one is, for that reason, held to be good and necessary for all. What is unnecessary for one may be dispensed with by all.

Now we have no fear that any, or all these influences combined, will be able to dislodge the ancient languages from the high place which has been awarded to them by the learned of so many ages. They are too effectually inwoven into all valua-

ble literature,— nay, Science herself is indebted to them for her terms of universal significance,— to need our poor sympathy and feeble aid. It is not with reference to *their* destiny, therefore, that our anxieties are awakened. We have been so long accustomed to contemplate the wants of the future scholar in the various departments of educated life, that our thoughts turn instinctively to him: and our only fear is, that now and then one, whose circumstances compel him to listen to the clamors of the multitude in the days of his inexperience, may be induced to choose a course which he will one day regret, and that, perhaps, when regret shall be too late to be of any avail. We propose, then, to notice some of the claims of the ancient languages upon the attention of the student, in the hope that, if they appear to our fellow-laborers according to truth, they will not fail to give judicious advice, whenever and wherever needed.

We do not propose, however, to discuss the whole subject, nor to enumerate all the advantages of classical study.

We are very far from wishing to commend the ancient languages to all classes of students. We are willing to admit that the present state of the commercial world, and the facilities for international intercourse are such as to create a most unprecedented demand for a practical acquaintance with modern languages. We do not deny that the present and prospective condition of internal improvements, and the mechanic arts, calls loudly for a kind of education to which the ancient languages would not materially contribute. We do not contend that the enthusiastic student of chemistry must acquaint himself with Latin and Greek, before he can sufficiently understand the application of chemistry to agriculture and the arts to enable him to conduct a farm or superintend a manufactory. But we do say that no one, *who would perfect himself in the knowledge and use of language, as a medium of thought*, can safely contemn the languages of the ancient Greeks and Romans.

To one whose business is to think for others as well as himself, the importance of attaining to something like perfection in the use of language, cannot be overrated. He may have a mind disciplined to the utmost precision and accuracy of thought, — he may possess all knowledge, — and yet, if the medium, through which his thoughts are to be transmitted to others is imperfect, imperfection and distortion will characterize all his intellectual efforts. As the object-glass of a refracting telescope, when imperfect, represents the heavenly bodies as misshapen and distorted, so imperfection in the use of language fails to convey to the minds of the reader and the hearer an accurate transcript of the thoughts of the writer and speaker.

Who will venture to say that all this is not true? And yet it was our painful duty, on one occasion, to hear from a distinguished

advocate of popular education, an argument in favor of the *superior* importance of the study of Nature. We wish not to be misunderstood. We have not a word to say in disparagement of the study of Nature, absolutely or relatively. On the contrary, we would urge it upon every one, with all the persuasion in our power. We think the true scholar will be affected toward language and Nature, as every true parent is affected toward his children; he will be unable to say which he prefers. If the works of Nature are wonderful, are not the powers of man, in their adaptation to articulate speech, equally so? If the study of the laws of the material world tends to develop the resources of nature, and contribute to the physical comfort and happiness of man, does not the power of speech tend equally to his intellectual, social, and religious welfare? If it be important, — if it be, rightly considered, noble and praiseworthy to promote the physical well-being of man, is it not vastly more so to promote the well-being of his spiritual nature? What were man without the power of thought? Simply a brute. And what were the members of the human family to each other, but for the power of speech? Nought but deaf mutes, without any possibility of improvement, or prospect of rising above the dominion of the appetites. So long, then, as language is so important an agent in the elevation and perfection of man, so long will the study of language be one of the noblest studies in which the scholar can engage. Especially does this appear to be the case, when we consider it with reference to the cause of truth and humanity. The liability to misconception is proverbial. Words, at best, are but imperfect representatives of thought. Language, in its most improved state, is but a poor vehicle for the conceptions of the mind. Differences in intellectual habits, modes of thought, and association, not unfrequently affix very different meanings to the same verbal expression. The fiercest controversies have been waged in politics and religion, as well as on other subjects of the greatest practical importance to man, which have originated quite as much in misunderstanding and misconception of terms, as in radical difference of views.

How, then, we ask, are these evils to be remedied, but by a better acquaintance with the philosophy and use of language? Mental discipline, the power to think consecutively, to discern the relations of thought, is, of course, taken for granted. It is not claimed that the most thorough acquaintance with language, without this, were the attainment under such circumstances possible, would be of any value. And, on the contrary, of what avail is the *mere* power of thought? It is, so far as the wants of humanity at large are concerned, like the mountain torrent, undirected to useful ends. It is like the winds to a ship without its sails and rigging. It is like the loadstone hidden in

its native mine. The power is there for the most magnificent and beneficial results. But alas for human improvement, those results come not for the want of a proper channel to direct that power to its practical issue.

If, then, it is by means of language that truth is to be elucidated and enforced, and error stripped of its innumerable disguises; if language is the instrument by which the minds and hearts of the young are mainly to be formed for virtue and happiness — by which the tyrant and the oppressor are to be compelled to relax their hold upon the rights of man; if this is to contribute more than almost anything else to the delights of social intercourse; if by this the gospel itself is to be proclaimed to the nations, and its consolations and hopes to be carried to every distressed family, to every aching heart, then surely the study of language as a medium of thought possesses an importance, especially to those who, as we have before said, are to think for others as well as themselves, not second to that which attaches to any other department of human learning.

In urging upon the English student the study of the ancient languages for the attainment of the object under consideration, we do not, of course, recommend these to the neglect of the English. We are guilty of no such folly as to suppose that any language, nay, that all languages, however perfectly acquired, can atone for neglect to acquaint one's self with the philosophy and use of his own mother tongue. Studying the history and use of Greek words is not, in any special or necessary sense, studying the history and use of English words. Nor is the study of Latin grammar, to any great extent, the study of English grammar. Every language has its own facts and its own laws, which the study of other languages cannot reveal, but without a knowledge of which no one can be an adept in its use. It is, therefore, as aids to the better understanding of the vernacular, rather than as substitutes, that we would have them regarded. Nor are we disposed to deny that very much of the desired object may be attained by a careful study and diligent comparison of the laws and usages of a single language, and that the vernacular. Indeed, some of the most lucid and forcible writers of the English, were men who had little acquaintance with other tongues, ancient or modern. They are exceptions, however. They did what few could hope to do, and they would have done better had they extended their acquaintance with the vehicle of thought. There is, so to speak, an original, universal language, lost as a whole, but scattered in fragments through the various languages of the earth. The scholar who has gathered these up, and restored them to their original connections, is prepared to enter into the genius and spirit of any language. He is, so far as the power of utterance and expression are concerned, prepared

for any thing to which his intellect is equal. This universal language, deduced from the laws and usages of different languages, is to any one tongue, what geometry and trigonometry are to surveying, engineering, astronomy, and other departments of practical mathematics. In a popular way, some attainments may be made without it, but the science, the spirit, is wanting.

It will be seen, doubtless, that what we have just said is nearly or quite as applicable to modern as to ancient languages. Of this we are not insensible; and we are prepared to admit, to some extent, the force of the argument to be derived from it. We are very far from being disposed to deny that the careful study and comparison of several modern languages, if conducted in accordance with the spirit of modern philology, may lead substantially to the same result. They will, at least, secure to one a knowledge of the principles of general grammar. Besides, we claim no such perfection for the ancient languages, as to suppose that the study of those alone will answer all the purposes of the scholar and writer, or supersede the necessity of an acquaintance with other languages to the extent of his circumstances and abilities. Our recommendation embraces the two ancient languages first, and modern languages afterwards; and this order we would observe, not more for the superiority of the former over the latter, than as tending to a surer and more rapid acquisition of the latter. At the same time, if compelled by circumstances to content ourselves with two besides our own native tongue, those two should be the tongues which once resounded in the Pnyx and the Forum.

One very important reason why we think the study of the ancient Latin and Greek eminently adapted to facilitate our acquaintance with language as a medium of thought, is found in the nature and abundance of the helps to their acquisition. With the very best helps, it is a task of no trifling character to acquire a language. A superficial knowledge, a mere smattering, the gathering up of a few words and phrases, it is true, may be the work of a year, or even less time, for those who aim at nothing more. But to enter its sacred portals, to survey its magnificent structure, to scrutinize its numberless combinations of grandeur and beauty, or, to drop the figure, to make it so thoroughly our own as to be able to *think* in it, with accuracy, with elegance, and despatch, is the unaided work of neither one man, nor a single age. Who is equal to the unassisted task of determining and illustrating the movements of a machine composed of from fifty to one hundred thousand parts? "What individual is competent to trace to their origin, and define in all their various applications, popular, scientific, and technical, seventy or eighty thousand words?" But where are we to look for languages which have been subjected to the scrutiny to

which those of Greece and Rome have been subjected? To say nothing of the labors of preceding ages, it has been the lifelong effort of the greatest scholars of all Christendom, from the days of the Medici until now, to add something to the understanding of these languages. Nay, the crowning glory of one particular people is found in the perfection which they have given to this department of philology. They have ransacked every monastery, they have brought to light and collated every manuscript, they have deciphered every ancient inscription, be it upon monument, tablet, or coin; in brief, they have literally, and absolutely, left nothing untouched, nothing unexamined, which could, in any way, or in any degree, however small, add to our appreciation of these languages. Look into their lexicons. There we find, so to speak, the biography of every word from its earliest to its latest existence. We see all their changes, as affected by the age or country in which they were used; all their meanings, as dependent upon the connections in which they are found, whether poetical, philosophical, or popular. There we have all their primitives and derivatives, their cognates and their compounds. There, too, we find everything classified and arranged with the precision of a well-marshalled army. We are more than half constrained to pronounce the work complete, perfect; and inquire, with wonder, what is left for the labors of future scholars. If we turn to their grammars, we find the same evidences of perfection to study and admire. Besides, everything of a collateral nature, which can in any way illustrate or facilitate the acquisition of those languages, is laid at the feet of the inquiring student. The civil and military history of these people, — their religious belief, their political institutions, the teachings of their philosophy, the habits of the people, the sources of their income, their relations to other nations and the reciprocal influences exerted, — in fine, everything which one could wish to know, is accessible to the simplest inquirer.

It appears to us, moreover, that all these helps are more perfect and more reliable, from the fact that the languages themselves have all this time been stationary. Those who have labored to understand and illustrate them have not been examining an object which was constantly shifting its position, its dimensions, and its features; — a fact which cannot be affirmed of any cultivated language of modern times.

Now turn we to the corresponding helps for the acquisition of modern tongues, and where do we find the same completeness and perfection? Where are we met by such evidences of endless and careful research? Where do we look for such illustrious scholars, in this department of learning, succeeding each other in the succession of ages, and, like the giants of old, piling their works upon those of their predecessors, till their

united structures scale the heavens? Indeed, where is the English scholar or writer of eminence, who has not regarded the compilation of a good dictionary the most tedious of all literary drudgery? If we have made a good beginning in the department of Lexicography, it is only by aid of the light shed upon it from the same department of classical learning. In the department of grammar, we can boast of text-books enough, it is true. But of the hundreds which have seen the light, even in this youthful land, where is the one of them all for which we will venture to predict a life of a single decade? Indeed, the last ten years has witnessed the first attempt to reduce English grammar to a science; the first attempt to unravel the wondrous structure of English sentences, and display the mysterious and complicated relations of thought. And for the very idea which gave birth to this treatise, noble as it is in its beginning, and destined to still richer developments, we venture to assert that the author was indebted to his acquaintance with the German grammars of the Latin and Greek.

Among the helps to the acquisition of a language, we certainly ought not to omit the living teacher: and here, too, we shall confidently claim the most decided superiority for the ancient languages. We are willing to concede the qualifications, the skill, and the fidelity of many teachers of modern languages; and we cheerfully award to them the honor due to their merits. But the qualifications of most, who undertake this work in our midst, are of a very dubious character. If not our own countrymen, with limited opportunities for the acquisition of what they undertake to teach to others, they are, at best, but birds of passage, utterly destitute of the requisite acquaintance with the philosophy of language, whether as applied to their own, or the English tongue. The teachers of the ancient languages, on the contrary, especially those who are found at the head of these departments of literature in our colleges, are men of eminent talents, improved by all the facilities which either this or the old world can furnish. They are men of extensive research, of large and liberal views, of enthusiastic devotion to their calling, and their whole lives they have consecrated to their work.

Besides, the objects for which the ancient and modern languages are respectively pursued, and the manner in which they are taught, tend to show the same superiority of the former over the latter, for the purposes under consideration. The former are mostly pursued for disciplinary and scientific ends; the latter for colloquial and practical, or merely ornamental; and they are taught for the attainment of their respective ends.

If, then, there be any occasion or circumstance in a man's life when he may, without blushing, confess his need of help, we may confidently say it is in the attempt to acquire a foreign

tongue; and we may with equal confidence affirm that no language furnishes such facilities, in this respect, as those whose claims we are now endeavoring to advocate.

Another reason why we prefer the ancient Latin and Greek to other languages for the purposes in question, is found in their admitted superiority; or, perhaps, we should say in the superiority of their development, as exhibited in the writings of their master spirits: for we are told by an authority which it would not be modesty in us to call in question, that it is neither in accordance with wisdom nor truth to assert that one language is, in itself, more perfect than another,— that the Greek, which so enchants us in the works of Homer and Pindar, is not a more perfect language than the Iroquois or the Algonquin,— that every language is a perfect instrument, but played on with different degrees of skill, according to the genius of the artist,— that Homer played well on the Greek, and would have played equally well on the Iroquois,— that he, who thinks it is the superior perfection of the language which ravishes his senses, and carries him up into the third heavens, has only to hear, though it be but the Leni Lenape played upon by a Milton, a Shakspeare, a Dryden, or a Pope, to be convinced that he is mistaken. However this may be, it is sufficient for the purposes of our argument, that to Homer and Virgil has been assigned, by the concurrent judgment of ages, a rank second to no other poets the world has ever produced; — that Demosthenes and Cicero have ever been studied as the most perfect models of oratory; — and that, despite the advantage which twenty centuries must necessarily give to the modern historian, few would venture to claim preëminence to Thucydides and Tacitus, either for themselves or others.

Now it surely can need no argument to show that, if we study language to improve our power of expression, the models we take should be as nearly perfect as possible. The only questions, therefore, which it is important in this connection to consider, are, will not translations answer every purpose attainable by a knowledge of the original? and, as a matter of fact, have writers experienced the benefits predicted? With reference to the first inquiry, there can be but one answer; and that is, briefly and emphatically, No. The reader of translations is in no sense a student of language, or of thought even. He does not come in contact with the mind of the author, nor can he enter into his views or participate in his sympathies. He can form no just notion of the inspiration of the original thought, nor can he judge of the skill with which words are selected and combined to convey it, in all its freshness, to the mind of the reader. A translation, however perfectly made, can, to the scholar, no more make good the original, than the most perfect

daguerreotye likeness can make good to affectionate parents the loss of a beloved child. In either case it is a semblance, and not the reality. Besides, the inspiration of genius attaches not to the thought alone; it pertains to the expression also. Shakspeare has portrayed the passions as no other man can do, not more by the originality and power of his conceptions, than by the superhuman skill with which those conceptions take form. Let any one, who is not convinced of the truth of what we are now saying, test it for himself. Let him, if acquainted with the Latin, select one of the most beautiful of Horace's odes; let him first drink in the idea, through the medium of the original words, without one thought of their representatives in English; let him observe, too, the graceful and metrical flow of the language; then let him make the very best translation — translation, we say, not poetical version — of which he is capable, and if he do not find the charm most effectually dissipated, we yield the argument. It is said that Phidias so wrought his own image into the shield of Minerva, that to remove the image would destroy the shield. So it is with the form of the expression in which genius chooses to utter her thoughts; change that form, and the inspiration is gone.

As to the benefits which writers have actually derived from the study of these languages, in the improvement of their power of expression, we have but to go to those writers to ascertain the truth. Wherever we find a writer, either in this country or in Great Britain, who is distinguished for the finished elegance of his style, the purity of his diction, and the skill with which he selects and marshals his words and sentences, there, in nine cases out of ten, we find an enthusiastic admirer of classical literature. And, indeed, with respect to those who have written with greatest effect *against* the study of the ancient languages, it has been remarked, that, for their most polished shafts, they were obviously indebted to the very literature they presume to denounce: their most effective bolts were forged in the very workshops they are attempting to demolish.

We have but one consideration farther to offer in favor of the views we have been endeavoring to advocate, and that is found in the fact that the literature of the ancient Greeks and Romans has infused itself, in various ways, into the choicest and most valuable literature of every cultivated nation of modern times. Like the blood which flows through the animal system, it permeates the universal body of literature, and constitutes too vital an element to be neglected with impunity by any one who aspires to the rights and immunities of citizenship in the great republic of letters. "These great ancients have been, time out of mind, the teachers of the civilized world. They form a common bond, which unites the cultivated minds of all nations and ages to-

gether. He who cuts himself off from the classics, excludes himself from a world of delightful associations with the best minds. He fails to become a member of the great society of scholars; he is an alien from the great community of letters. He may be a learned man, he may have all the treasures of science at his command; he may speak the modern languages with facility; but if he have not imbued his mind with at least a tincture of classical taste, he will inevitably feel that a great defect exists in his intellectual culture."

We have before said, that it is to these languages Science is indebted for all her terms of universal significance. Add to this, that some thousands of words, in common use, originating from this source, have been naturalized in the English. Now that these words and terms may be, and are, so defined as to meet all popular wants, without resorting to the original, we by no means deny. But we do contend that the demands of the scholar cannot be answered, nor the duties of the writer and public speaker properly met, without tracing them directly to their source. He who attempts it, must receive and use them, as the patient does his medicine, or the catechumen his creed, upon the authority of others. He can have no independent judgment.

Nor is it merely in the matter of words and terms, that these languages have infused themselves to such an extent, into the English. Many of the sciences struck their first roots, and attained to no inconsiderable growth, in Grecian and Roman soil. Some of their old writers on law and medicine are said to be no mean authority, even now. In some departments of pure mathematics, we are still their pupils; and if, in astronomy, geography, navigation, and the kindred branches, we are their superiors, even that superiority is owing, in no small degree, to principles settled by them. The lessons of practical wisdom, and precepts of morality, deduced by Socrates from the light of nature alone, might well put to the blush many a modern theologian, who professes to stand on the authority of Revelation. The constitutions of those old republics, and the practical workings of their governments, have furnished the most copious illustrations for the statesman of every age, and they will continue so to do till the end of time. Besides, the ancients have ever been received and acknowledged as standards of literary taste, whether in poetry, history, or oratory. Rhetorically speaking, too, the richest gems which bespangle the firmament of English literature, consist of quotations, allusions, and references of a classical character.

How then, we ask, is the student, even of modern literature, to revel amid the trophies of intellect, — how is he to survey the progress of human culture, and the achievements of genius,

whether of this or other lands, whether of the present or past ages, unless he is provided with the key which shall unlock for him the massy gates that exclude the stranger and the alien?

We have written thus much crudely, we admit, and in haste, subject to frequent interruptions incident to our calling and circumstances in life. We have purposely omitted many considerations which we could not have passed over, had we been discussing the value of classical learning in the abstract. But we had a specific object in view, and we have endeavored not to lose sight of that. The last few years of our life have brought us in contact with a goodly number of students, whose business in after life was to be, to think. We have endeavored, with a good conscience, to ascertain their real wants. The results of our inquiries with reference to one of these wants, both as to its nature and the manner in which it is to be met, we have here, according to our ability, endeavored to set forth. The views we have advanced we commend, not to the charities, but to the calm and unbiassed judgment of our fellow-laborers. Whether they shall be found to be right or wrong, sound or unsound, we wish them to pass for just what they are worth and no more.

THE LOVE OF STUDY.

Besides the shame of inferiority, and the love of reputation, curiosity is a passion very favorable to the love of study; and a passion very susceptible of increase by cultivation. Sound travels so many feet in a second; and light travels so many feet in a second. Nothing more probable; but you do not care *how* light and sound travel. Very likely; but *make* yourself care; get up, shake yourself well, *pretend* to care, make believe to care, and very soon you *will* care, and care so much, that you will sit for hours thinking about light and sound, and be extremely angry with any one who interrupts you in your pursuits; and tolerate no other conversation but about light and sound; and catch yourself plaguing every body to death, who approaches you with the discussion of these subjects. I am sure a man ought to read as he would grasp a nettle; — do it lightly, and you get molested; grasp it with all your strength, and you feel none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time was over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner-time comes two hours before you expected it. To sit with your Livy before you, and hear the geese cackling that

saved the capitol; and to see, with your own eyes, the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannæ, and heaping them into bushels; and to be so intimately present at the actions you are reading of, that, when any body knocks at the door, it will take you two or three seconds to determine whether you are in your own study, or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye; — this is the only kind of study which is not tiresome; and almost the only kind which is not useless; this is the knowledge which gets into the system, and which a man carries about and uses, like his limbs, without perceiving that it is extraneous, weighty, or inconvenient. SYDNEY SMITH.

EDUCATION IN AMERICA.

To what is the enterprise and general prosperity of the Americans to be attributed, (their country is not naturally so rich or fruitful as Mexico,) except to their general enlightenment? The oldest manufacturers of cotton in the world are the Hindoos; labor with them is cheaper than it is in any other part of the world; yet we take the cotton that grows at the doors of their factories, bring it thirteen thousand miles to this country, manufacture it here where labor is so expensive, take it back thirteen thousand miles, and undersell the native manufacturer. Labor is dearer in America than in any part of the world, and yet we dread and fear their competition more than that of any other nation. The reason of all this is obvious. All the advantages which the Hindoo possesses, are far more than counterbalanced by his intellectual inferiority to ourselves; while we dread the American, with reason, because he is intellectually, at least, our equal, and, considering the general intelligence and good conduct of the hands he employs, our superior. To what cause, except that of a decided superiority in captains and crews, can we attribute the fact, that the Americans have deprived us of so large a portion of the whale fishery, as in a measure to have monopolized it? American clocks, which we now see in almost every hall and cottage, ought to set us thinking. We may be sure of this, the commerce of the world will fall into the hands of those who are most deserving of it. If political or philanthropic considerations should fail to show us the necessity of educating our people, commercial considerations will one day remind us of what we ought to have done. We can only hope that the reminder may not come too late.

Enlightenment is the great necessity and the great glory of our age; ignorance is the most expensive, and most dangerous, and most pressing of all evils. Among ourselves, we find a variety of motives converging upon this conclusion. The statesman has become aware, that an enlightened population is more orderly, more submissive, in times of public distress, to the necessity of their circumstances; not so easily led away by agitators; in short, more easily and more cheaply governed. The political economist is well aware of the close connection between general intelligence and successful enterprise and industry. The greater the number of enlightened and intelligent persons, the greater is the number of those whose thoughts are at work in subduing nature, improving arts, and increasing national wealth. The benevolent man is anxious that all should share those advantages and enjoyments which he himself finds to be the greatest. Both Churchman and Dissenter know well enough that they are under the necessity of educating. And the manufacturer, too, who is employing, perhaps, many more hands than the colonel of a regiment commands, is now becoming well aware how much to his advantage it is, that his men should prefer a book or a reading room to the parlor of a public house; should understand what they are about, instead of being merely able to go through their allotted task as so many beasts of burden; and that they should have the strong motive of making their houses decent and respectable, and of bettering their condition. All these motives are now working — strongly, too, — in the public mind, and have begun to bear fruit.—*Frazer's Magazine.*

DISCIPLINE.

THE following, with other choice specimens of discipline, are accredited by Leigh Hunt to "Boyer, the upper master of Christ-Hospital—famous for the mention of him by COLERIDGE and LAMB."

He—one of the scholars—had come into the school at an age later than usual, and could hardly read. There was a book used by the learners in reading, called "Dialogues between a Missionary and an Indian." It was a poor performance, full of inconclusive arguments and other common-places. The boy in question used to appear with this book in his hand, in the middle of the school, the master standing behind him. The lesson was to begin. Poor ——, whose great fault lay in a deep-toned drawl of his syllables, and the omission of his stops, stood, half looking at the book, and half casting his eye toward the right of him, whence

the blows were to proceed. The master looked over him, and his hand was ready. I am not exact in my quotation, at this distance of time; but the *spirit* of one of the passages that I recollect, was to the following purport, and thus did the teacher and his pupil proceed.

Master. "Now, young man, have a care, or I will set you a *swinging* task." (A common phrase of his.)

Pupil. (Making a sort of heavy bolt at his calamity, and never remembering his stop at the word Missionary.) "*Missionary* Can you see the wind?"

(Master gives him a slap on the cheek.)

Pupil. (Raising his voice to a cry, and still forgetting his stop.) "*Indian* No!"

Master. "God's-my-life, young man! have a care how you provoke me."

Pupil. (Always forgetting the stop.) "*Missionary* How then do you know there is such a thing?"

(Here a terrible thump.)

Pupil. (With a shout of agony.) "*Indian* Because I feel it."

One act of injustice will suffice for all. * * * * * The master was in the habit of "spiting" C—; that is to say, of taking every opportunity to be severe with him, nobody knew why. One day he comes into school and finds him placed in the middle of it, with three other boys. He was not in one of his worst humors, and did not seem inclined to punish them, till he saw his antagonist. "Oh, oh, sir!" said he; "what! you are among them, are you?" and gave him an exclusive thump on the face. He then turned to one of the Grecians, and said, "I have not time to flog all these boys; make them draw lots, and I will punish one." The lots were drawn, and C—'s was favorable. "Oh, oh!" returned the master, when he saw them, "You have escaped, have you, sir?" and pulling out his watch, and turning again to the Grecian, observed, that he *had* time to punish the whole three; "and, sir," added he to C—, "I'll begin with *you*." He then took the boy into the library and flogged him; and, on issuing forth again, had the face to say, with an air of indifference, "I have not time, after all, to punish these two other boys; let them take care how they provoke me another time."

A WORD.—MAN.

How vast a world is figured by a word!
A little word, a very point of sound,
Breathed by a breath, and in an instant heard;
Yet leaving that may well the soul astound,—
To sense a shape, to thought without a bound.
For who shall hope the mystery to scan
Of that dark being symbolized in *man*?
His outward form seems but a speck, a span!
But what far star shall check the eternal race
Of one small thought that rays from out his mind?
For evil or for good, still, still must travel on
His every thought, though worlds are left behind,
Nor backward can the race be ever run.
How fearful, then, that the first evil ray,
Still red with Abel's blood, is on its way.

WASHINGTON ALLSTON.

PRAISE.

THERE is one thing which no man, however generously disposed, can *give*, but which every one, however poor, is bound to *pay*. This is *praise*. He cannot give it, because it is not his own; since what is dependent for its very existence on something in another, can never become to him a *possession;* nor can he justly withhold it, when the presence of merit claims it as a consequence. As praise, then, cannot be made a *gift*, so, neither, when not his due, can any man receive it; he may think he does, but he receives only *words;* for desert being the essential condition of praise, there can be no reality in the one without the other. This is no fanciful statement; for though praise may be withheld by the ignorant or envious, it cannot be but that, in the course of time, an existing merit will, on some one, produce its effects; inasmuch as the existence of any cause without its effect is an impossibility. A fearful truth lies at the bottom of this; an irreversible justice for the weal or woe of him who comfirms or violates it.—*Washington Allston.*

ERRATA.

In the "Algebraic Paradox," page 319, October number,
In the fourteenth line, for $\frac{a\ (x-}{x-a}$, read $\frac{a\ (x-a)}{x-a}$.
In the seventh line from bottom, for $\frac{a^2-b}{a^2-b^2}$, read $\frac{a^2-b^2}{a^2-b^2}$.
In the lower line, for $\frac{(x-a)\ (x+}{x-a}$, read $\frac{(x-a)\ \ x+a)}{x-a}$.

REPORT OF THE PROCEEDINGS OF THE

MASSACHUSETTS TEACHERS' ASSOCIATION,

AT THE ANNUAL MEETING OF 1850, HELD AT WORCESTER, NOVEMBER 25.

THE "Massachusetts Teachers' Association" held its sixth annual meeting at the City Hall, in Worcester, on Monday and Tuesday, the 25th and 26th of November, 1850.

Monday evening, at 7 o'clock, the Association was called to order by the President, Thomas Sherwin, Esq., of Boston. The throne of grace was addressed by Rev. Alonzo Hill, of Worcester.

The President then addressed the Association as follows: —

Gentlemen of the Massachusetts State Teachers' Association: — Allow me to congratulate you, and let us congratulate each other, on our meeting here again for the purposes to which the Association is devoted. And to the ladies who honor us with their attendance, I would say, — we welcome your presence here as the most pleasing feature of our reunion.

Another year of warfare against ignorance and vice has been waged, we trust, with no inconsiderable success, and we appropriate the earliest portion of our present respite, to burnishing up our arms, and preparing for a new campaign.

We come to refresh each other by an interchange of friendly, social regards; we come to receive and impart information upon the most important subject to which the human mind and the human energies can be directed; we come to gather fresh vigor and renewed encouragement to prosecute the goodly work to which we devote our lives; we come to confirm our resolution and strengthen our courage to carry on that work with all the ability we may possess, and with all the wisdom we may obtain, whether from conscience, from the glowing language of nature, or from the written word of revelation. We come, not to select candidates for the high offices of Massachusetts, or of the United States, but we come here to deliberate upon the means by which the greatest number of the future men, of our own State especially, may be qualified to fulfil with ability, wisdom, and integrity, the functions of any of these high stations. We come, not to make money, but to make men and women such as God and nature designed that men and women should be, — intelligent, useful, virtuous.

This, ladies and gentlemen, is our vocation; and how efficient may be our agency either for good or evil! — for good, if we are well qualified and faithful to our trust; for evil, if we are ignorant and indifferent, or slothful as regards our duty.

Education, in its three-fold character, physical, intellectual, and moral, may justly demand talents of the highest order, the greatest amount and variety of attainments within the grasp of the human understanding, and a moral purity, both in motive and in act, little short of angelic. Such are its demands; — demands which, like perfection, can never be fully reached, but which, on that very account, hold out the stronger inducements to energetic, persevering, life-long exertions. Encouraged, then, by the conviction that our "labor will not be vain,"

let us strive to render our profession what the will of the Deity and the dearest interests of humanity require.

The number and character of the teachers now assembled give evidence of your interest in the cause in which we are engaged. We all come here at our own expense, both of money and of time; of money, earned by hard and anxious toil; of time, allowed us for relaxation, and for the festivities of the season. This fact, of itself, bespeaks a heartiness on your part that goes far towards effecting the object of our meeting. Sacrifice and absence of selfishness are never the characteristics of indifference. We may, then, hope and trust that we shall all return to our homes and our labors, with a higher estimation of our responsibility, a deeper love of our calling, and a more glowing ardor to bear us successfully through the perplexities, disappointments, and toils, inherent in the very nature of our employment.

But, whilst we are cheered with the sight of so many familiar faces, we sadly miss some, whom, on such occasions, we have been accustomed to meet. In particular, our worthy secretary, Mr. Bradlee, late Principal of the High School in Charlestown, is no more. In the prime of his manhood, in the height of his usefulness, and, but a few weeks since, apparently in the vigor of health, he has been called from the joys and cares of this life, to the spiritual state. In my relations with him, I have ever found him highly intelligent, devoted to his profession, and actuated by the purest motives. The more I became acquainted with him, the stronger reason I had to respect and love him. But I leave it to others, more able than myself, and more intimate with Mr. Bradlee, to speak in his eulogy. May the memory of him be like that of "joys which are past, sweet and mournful to the soul." Again, fellow teachers, allow me to welcome you to this meeting, and I trust that it may prove redolent of pleasure and usefulness to us all.

The President closed by suggesting the propriety of choosing a secretary, *pro tem*, of the meeting.

On motion of Mr. Thayer, of Boston, it was voted that Mr. Charles J. Capen, of Dedham, be requested to act in that capacity.

On motion of Mr. Thayer, voted, that the editors and reporters of newspapers be invited to sit at the secretary's table.

Voted, that a committee consisting of ten be appointed by the Chair to nominate a list of officers to serve during the ensuing year.

The Chair nominated Messrs. G. F. Thayer, of Boston, A. Parish, Springfield, Daniel Mansfield, Cambridge, Geo. A. Walton, Lawrence, Nelson Wheeler, Worcester, Samuel W. King, Lynn, J. D. Philbrick, Boston, W. D. Swan, Boston, Charles Northend, Salem, and James S. Eaton, Andover.

On motion of Mr. Thayer, voted, that the committee appointed at the last meeting, to contribute articles on educational subjects for the public press, and to gain over that press to an active support of the cause of education, be requested to report proceedings. Mr. Wheeler reported for Worcester County, Messrs. Smith and Emery for Middlesex, Mr. Wells for Essex, Messrs. Sherwin, Reed and Swan for Norfolk, and Messrs. Field and Philbrick for Suffolk.

Mr. Wheeler informed the Association that a committee of gentlemen from the School Committee of Worcester, were ready to provide

accommodations for those lady teachers who might be present from abroad to attend the Convention.

On motion of Mr. Thayer, voted, that the proposition made by him at the meeting last year, to wit:—"that the 6th article of the Constitution be so amended as to include on the Board of Directors all the officers of the Association, be now taken up and discussed." The question was debated by Mr. Philbrick on the negative, and by Messrs. Thayer and Wm. D. Swan on the affirmative, and was decided in the negative, two-thirds not voting in favor thereof.

Mr. Swan, of Boston, introduced the subject of the editorial department of the Masachusetts Teacher, which subject was referred to a committee of five, appointed by the Chair, as follows: Messrs. Swan of Boston, Smith of Cambridge, Allen and Philbrick of Boston, and Reed of Roxbury. Mr. Swan having declined serving on the committee. Mr. Sherwin, of Boston, was appointed by the Association, in his place,

The President referred to the importance of having a place for teachers to meet at, and announced that the Secretary of the Board of Education had offered to the Association the use of his rooms at the State House, for that purpose. A letter from the publisher of the Massachusetts Teacher was read, and referred to the committee on that subject.

The hour of 8 having arrived, Wm. H. Wells, Esq., Principal of the Putnam School, Newburyport, delivered a lecture, according to appointment, on "The importance of inculcating self-reliance on the part of the pupil." On motion, it was voted, to defer the lecture of Mr. Pennell, until 10½ o,clock, A. M., of Tuesday. The meeting then adjourned to 9 o'clock, Tuesday, A. M.

Worcester, Nov. 26, 1850.

The Association met, pursuant to adjournment, at 9 o'clock, and was called to order by the President.

The records of the last meeting were read and approved of.

Mr. Thayer, of Boston, Chairman of the Committee on Nomination of Officers for the ensuing year, reported the following list:

For President, Thomas Sherwin, of Boston. For Vice Presidents, Benjamin Greenleaf, of Bradford, Barnum Field, of Boston, Rufus Putnam, of Salem, D. P. Galloup, of Salem, P. H. Sweetzer, of South Reading, D. S. Rowe, of Westfield, Geo. A. Walton, of Lawrence, Louis Agassiz, of Cambridge, Geo. Newcomb, of Quincy, Charles Barrows, of Springfield, Caleb Emery, of Boston, Eben. S. Stearns, of West Newton, C. C. Chase, of Lowell, and Samuel W. King, of Lynn. For Corresponding Secretary, Elbridge Smith, of Cambridge. For Recording Secretary, Charles J. Capen, of Dedham. For Treasurer, Josiah A. Stearns, of Boston. For Counsellors, S. S. Greene, of Boston, Charles Northend, of Salem, Daniel Mansfield, of Cambridge, Wm. H. Wells, of Newburyport, J. P. Cowles, of Ipswich, Calvin S. Pennell, of Charlestown, John Batchelder, of Lynn, Ebenezer Hervey, of New Bedford, Levi Reed, of Roxbury, Geo. Allen, Jr., of Boston, and James M. Lassell, of Cambridge. The report of the committee was accepted.

On motion of Mr. Reed, the hour of 2, P. M., was assigned for the choice of officers, and the committee was instructed to procure rinted ballots.

The Chair, in behalf of the Association, invited all gentlemen present, not members, to take part in the deliberations.

On motion of Mr. Field, of Boston, an invitation was extended to Rev. Mr. Peirce, late Principal of the Normal School at West Newton, to address the Association, and impart the results of his observation on the progress of education in foreign countries, and other items of interest collected in his late tour to Europe. Mr. Peirce spoke of the Peace Convention, and, in the course of his remarks, stated that at that convention, the eloquence of the French, in his opinion, threw into the shade that of all the other orators, whether from the United States, Germany, England or Italy. He mentioned, also, the deep enthusiasm which characterized the efforts of the French at that convention. The speaker stated that since his tour, he had become the more firmly impressed with the belief, that woman was destined to exert a momentous influence in elevating and improving the condition of the human race, and quoted a remark of Napoleon, in point, "Give me good mothers; with these I will elevate the character of the nation." He then spoke of the ascendency which the Romish Church seemed to be gaining over the public mind and heart of Europe; he considered the idea which seemed of late to have prevailed, a mistaken one, that that church was losing its influence. In reference to the Protestant place of worship which had been allowed the American citizens in Rome, he stated that that society was under the strictest surveillance, and the most jealous watchfulness of the Papal power, in fear of its influence. The gentleman spoke next of education in foreign countries, especially in England and Scotland; he thought those countries not in advance of us in the cause of popular education; he had investigated their principles, motives, methods, results, and he was convinced that we had adopted nearly all that was worthy of imitation. In closing his remarks, Mr. Peirce paid an eloquent tribute to the character of the late Secretary of the Board of Education; he believed that posterity would accord to him the highest place in the rank of those who had awakened the public mind, in the great cause of popular education.

The subject of Mr. Wells's lecture, on motion of Mr. Parish, of Springfield, was then taken up and discussed, Messrs. Parish, Peirce of Waltham, Field of Boston, and Wells of Newburyport, taking part. At 10½ o'clock, according to appointment, Mr. Pennell, of Charlestown, delivered a lecture; subject,—"Motives and means adopted by teachers for success." Our limits will not allow us to quote from any one of the three admirable lectures delivered before the Association.

After a recess of ten minutes, Mr Thayer, having the floor, spoke on the necessity of obliging the pupil to rely on his own resources. Mr. Vail, of Salem, referred to points in Mr. Pennell's lecture; further remarks were made by Messrs. Burbank and Philbrick, the latter gentleman dissenting somewhat from the views expressed by previous speakers on the necessity of making the pupil rely on his own efforts; he thought there was danger of carrying the idea too far; after additional remarks by Messrs. Vail, Philbrick, Parish and Thayer, the latter gentleman insisting on the importance of inspiring in the pupil a love for the works of the standard poets, Mr. Philbrick introduced the following resolves:

Resolved, That the Act of the Legislature approved May 3d, 1850, concerning Truants and Absentees from school, meets with our hearty approbation; and we earnestly recommend its adoption by the cities and towns of the Commonwealth, where the evils contemplated in the act exist.

Resolved, That the best interests of Common School Education in this Commonwealth require, that the compensation of female teachers be materially increased.

Resolved, That we regard the recent decision of the people of the State of New York in favor of Free Schools, as an important step in the progress of popular education.

Resolved, That, in the opinion of this body, Physiology and Hygiene should be considered essential branches of a common school education; and that the law permitting its introduction should be so modified, as to require it to be taught in all the District and Grammar Schools of the Commonwealth.

The resolves were laid on the table to be discussed in the afternoon.

On motion of Mr. Philbrick, voted, that a committee of three, nominated by the Chair, be appointed to take into consideration the subject of Prizes for Essays. The Chair appointed Messrs. Philbrick of Boston, Reed of Roxbury, and Eaton of Andover. Voted to adjourn to 2 o'clock, P. M.

AFTERNOON SESSION.

At two o'clock P. M. the meeting was called to order by the President. It being the hour appointed for the choice of officers, Messrs. King of Lynn, and Reed of Roxbury were appointed a committee to distribute, collect, sort and count the votes: having attended to that duty, they reported that the gentlemen nominated had been unanimously chosen. Mr. Field, of Boston, being in the chair,

On motion of Mr. Thayer, the committee appointed at the last meeting to memorialize the Legislature on the subject of truancy, for the purpose of obtaining an act to suppress that evil in schools, was requested to report. Mr. Sherwin, from the committee, reported that they had attended to the duty assigned them, and read an act of the Legislature on the subject, passed at the last session. The report was accepted. Mr. Philbrick, of Boston, remarked that the action of the Legislature had been adopted by the City of Boston; he then called up his resolution on the subject. On motion of Mr. Thayer, of Boston, the following amendment was added to the resolution. "And we, the members of this Association, will use our utmost efforts to carry out the provisions of the Enactment." The resolution, with the amendment, was then adopted.

Mr. Philbrick then called for the reading of his resolution on the insufficiency of compensation paid to female teachers. On his motion, the resolution was unanimously adopted.

Mr. Sherwin, Chairman of the Committee on the Publication of the Massachusetts Teacher, reported the following gentlemen as editors for the ensuing year: Louis Agassiz, Cambridge; Joshua Bates, Jr., Boston; F. N. Blake, Barnstable; T. W. T. Curtis, Lawrence; W. C. Goldthwait, Westfield; Wm. W. Mitchell, Chicopee; Rufus Putnam,

Salem; J. D. Philbrick, Boston; Elbridge Smith, Cambridge; Wm. D. Swan, Boston; Gideon F. Thayer, Boston; N. Wheeler, Worcester, to edit in alphabetical order. The committee recommended that a page or two of each number should be reserved for items of educational news, and Messrs. Philbrick, Swan, J. Bates, and G. F. Thayer, of Boston, were recommended, as resident editors, to attend to that duty.

Mr. Thayer made some remarks on the importance of increasing the subscription list of the Massachusetts Teacher, and Mr. Greene, of Boston, upon the suggestions of the report. After the acceptance of the report, the debate on the subject was continued by Messrs. Poor, of Hopkinton, Sherwin, of Boston, and Northend, of Salem, and the subject was then laid on the table.

Mr. Emery, of Charlestown, eulogized the character of the late Mr. Bradlee, and offered the following resolves:

Resolved, That in the death of Mr. Wm. C. Bradlee, late Principal of the High School, Charlestown, this Association has been deprived of an able and honored member, and that the cause of education has lost one of its most accomplished, earnest, and efficient laborers.

Resolved, That we sympathize most deeply with the parents and friends of the deceased, in this sudden and afflictive dispensation of Providence.

Mr. Thayer, of Boston, offered the following additional resolve:— Resolved, That these resolutions be inserted in the records, and that a copy of them be sent to the relatives of the deceased. Mr. Philbrick enlarged upon the virtues of Mr. Bradlee. The resolutions were then unanimously adopted. Mr. Field, of Boston, paid a tribute of respect to the memory of Miss M. F. Foster, late of Boston, who died last September; and read some lines composed on the occasion of her death.

The hour of three having arrived, according to appointment, Rev. Horace James, of Wrentham, delivered a lecture. Subject, "How to enlarge the sphere, bring honor to the profession, and increase the usefulness, of the teacher."

Mr. Smith, of Cambridge, offered the following resolution: —

Resolved, That the thanks of this Association be presented to Mr. James for his highly instructive and eloquent lecture, and that a copy of it be requested for publication.

Remarks on the subject of the lecture were made by Messrs. Smith, Northend, of Salem, James, of Wrentham, Dr. Martin, of Worcester, Thayer and Field, of Boston, and Wheeler, of Worcester. The resolution then passed unanimously. Mr. James declined furnishing a copy of his lecture for the press. Voted to adjourn to seven o'clock, P. M.

In the evening, at the appointed hour for meeting, the Association was called to order by the President. He then announced that there would be no evening lecture, on account of the inability of Professor Agassiz to be present. Voted, that the Chair nominate a committee to present subjects for the evening's discussion. Messrs. Northend, of Salem, Smith, of Cambridge, Green, of Boston, were appointed.

Mr. Smith, of Cambridge, explained the inability of Professor Agassiz to be present and lecture before the Association; he also referred to the deep interest which the Faculty of Harvard College had manifested in the cause of common school education.

Voted to take up the subject of prizes.

The committee on that subject reported it as expedient to offer two prizes, of ten dollars each, to the female teachers, on the following subjects: — 1st, Choice and use of motives. 2d, On teaching spelling. And that two prizes, of ten dollars each, be offered to gentlemen, who are members of the Association, for essays on the following subjects: — 1st, Physiology, as a branch of common school education. 2d, On teaching grammar. The essays to be sent to the President before the 1st of October, 1851; — that the President, and four associates from the list of officers, constitute the judges; and that the successful essays be considered the property of the Association. After some discussion, the report was recommitted with instructions to nominate a list of judges. Messrs. Reed and Philbrick being absent, Messrs. Bates and Wheeler were appointed in their places.

The Committee on Questions for Debate, reported the following: — "How can teachers operate on the public mind in relation to popular education?" "How shall moral instruction be best secured?" The former question was chosen for discussion, and the debate was sustained by Messrs. Northend, Green, Field, Burbank, of Newton, and Sherwin. Mr. Field in the chair,

Mr. Parish, of Springfield, offered the following resolve: —

Resolved, That we, as teachers of the Commonwealth of Massachusetts, highly appreciate, and acknowledge with gratitude, the liberality of the State in placing within the reach of the pupils of every school district a copy of Webster's or of Worcester's large dictionary. The resolution was passed.

The Committee on Prizes reported on the subject recommitted to them as follows: They would amend their former report in such a manner that two prizes of twenty dollars each be offered, instead of four of ten dollars each; and that both the prizes be offered to the lady teachers of Massachusetts. Subjects, — 1st, Choice and use of motives: 2d, On teaching spelling. Messrs. Greene, of Boston, Northend, of Salem, J. M. Lassell and Mansfield, of Cambridge, with the President, were recommended as a committee of gentlemen to examine the essays, and award prizes. The report, with these amendments, was then adopted.

Mr. Bates, of Boston, made some remarks in favor of publishing the reports and lectures of the Association, and moved that the Counsellors act as a committee, in relation to the subject, and report at the next meeting, which motion was passed.

Mr. Smith, of Cambridge, offered the following resolve, which was unanimously adopted.

Resolved, That the thanks of this Association are due to Mr. Sherwin for his services as President during the past year; — to the editors of the Teacher for their able and successful labors; — to those editors of newspapers who have gratuitously advertised our meetings; — to the City Government of Worcester for the use of the City Hall, and also for warming and lighting it; — to the Superintendents of the various railroads, for the extra facilities they have afforded us for attending the meetings; — to the citizens of Worcester for the very liberal hospitalities which they have extended to the members of

this Association, and especially to the lady teachers attending its meetings; — and to those gentlemen who have favored us with so appropriate gratification and instruction by their lectures.

On motion of Mr. King, of Lynn, the resolve commendatory of the action which the people of New York have lately taken on the subject of free schools, was taken from the table and unanimously passed.

On motion, it was voted, that the President have power to authorize the Treasurer to draw on the State for the money appropriated by it, for the benefit of the Association.

After singing "Old Hundred" the Association adjourned, to meet at such time and place as the Directors might hereafter appoint.

CHAS. J. CAPEN, *Sec'y.*

HIGH EDUCATION.

[The following very sensible and spirited remarks on the need of "high education," as distinguished from that which is usually denominated *practical*, we clip from the editorial columns of the New York Recorder.]

THAT those who are opposed to high education of any sort, wish to throw contempt on these higher studies, is not strange. The same course of reasoning that proves to the mind of such the inutility of Greek, Latin, and Mathematics, proves also the inutility of all higher studies in any department of inquiry — of all whose relation to the physical well-being of man is not obvious to the superficial observer. The objections of such men lie not against this or that branch of profound or elegant learning, but against all. They would make the problem to consist in this: Given a dozen boys of fair minds, what course of training will insure the greatest return in dollars and cents? The principles which guide their minds in educating a boy and a horse are just the same. If a college will solve this problem correctly according to their principles, it will receive their support; otherwise it will not, and they join in the cry against teachers of the higher science and literature, as "non-producers." Men thoroughly pervaded with this mercantile, material view of education, look upon training the conscience and the religious affections from the same point of view. Religion is a good thing, say such; we support it because it is a security to property. The distinction between *meum* and *tuum* must be kept up, or there will be no safety in doing business. They look upon a minister as a more respectable sort of a police officer—cheaper, on the whole, than those under the direction of Mr. Matsell. There are, we regret to say, many Christians who look upon high education very much in the same way. They think it not a thing that a Christian should labor for, as

a part of the requirements of the gospel system of morals, but as something that is to be tolerated from the prejudices of the public mind, rather than as work in which all are bound to engage. Such men are engaged in the maintenance of a church —they find that they cannot secure attendance and bring people under the influence of preaching, unless they have a minister who speaks good English, and knows how to think. They will give money to educate young men to meet such a demand, on the same principle that they pay a high price for a good organ, or give a salary to a careful and attentive sexton. The questions in such men's minds are: What is the least possible amount of learning that will enable a minister to keep together a congregation, so large that the pew rents will meet the necessary expenses of the church? What is the cheapest possible method by which this amount of learning (and no more) can be injected into a young man's mind? Now we can never hope to meet the wishes of such men by any institution of learning, not recognizing in its foundation their principles of action. One of these asks, Will your system make my son a better stock-broker —a better manufacturer—a better merchant? If he intends his son for the profession of Physic or Law, he asks, Cannot my son secure a good *paying* practice without spending so much time over these *useless* studies? He tells you that A, B, and C have got rich by practising physic, and drive their carriages, when they cannot construe the Latin on an apothecary's recipe; and D, E, and F have become rich lawyers, made Buncombe speeches, drawn extra mileage, and dodged perilous votes within the Representatives' Hall at Washington, with the smallest possible Latin, and no Greek at all.

With these views of education, and they are such as give rise to three-fourths of the outcry against high education, we confess that we have no sort of sympathy. If man however is, as Cabanis described him, a mere "digestive tube" without a soul; or as the political economists view him, a mere machine for the production of wealth, differing in no respect from a steam engine, except that he consumes beef and bread instead of coal, and acts without an engineer,—they are all perfectly right.

But, on the other hand, if spiritual interests are really of infinitely more importance than any other, if the soul is of more value than the body, if its food, growth and health, its rights and its wrongs, are things for which God takes the most care, then these low, material views of education are unworthy of a Christian man. The development of the soul in all its capacities, in all its powers, becomes a matter in comparison with which material profit and loss, supply and demand, are matters of very small moment. In this work God has shown his interest. To draw out and perfect the intellect, he has given the

"choir of heaven and the furniture of earth." He has filled the universe with aliment for its growth. For this he has written his laws on the star and the dew-drop; he has left the footprints of his power and wisdom cast in the strata beneath the everlasting hills, and chiselled in the coral groves of the ocean. All science is but the classification of the truths that God has scattered abroad to be learned by man. If one part of the "end of man" is to enjoy God forever, it must be by learning to all eternity more and more of those great truths of God's mind, of which earthly science comprises the elements.

To develop the conscience, to recover this wondrous soul within us from the thraldom of sin, the great God has descended to earth and become our benefactor, our friend, and our brother. It was for the soul, and not for the body, that the Babe of Bethlehem sojourned amid the sorrows of earth—that the drops of agony fell in the shades of Gethsemane and on the cross of redemption. God shows us that he takes no such low commercial view of the soul and its mighty capacities for weal or woe. They are then certainly unworthy of a man created in God's image, and redeemed by the blood of Christ. A Christian man is the noblest thing under heaven, and to make Christian men is the great end of true education.

A true *man* is a nobler thing than a doctor, or a lawyer, or a merchant. Let us then shape our educational systems to make *men*, and then upon this foundation we can superimpose the special learning that will adapt them to any of the special pursuits of life. We would not, however, be understood as wishing the same means of development to be applied to all. Let the right principles underlie a system, and we would not be bigoted in our attachment to the course of study which we individually prefer. Show us the full-grown man, and we will not quarrel about the "how" or the "where" of his education.

We are glad, then, to see a movement which will meet the wishes of those whose pursuits in life are to be active, rather than literary or professional. The tendency of college education for years has been to meet the wants of such, and the present movement for organizing a distinct course of study for them, is but the final result of these tendencies. This will leave the old classical course to be pursued by those who are desirous of doing so, unencumbered by the attempt to adapt it to the wants of those for whom it was not originally intended. But we believe that there are some serious mistakes which are often made by those who contend for what they call practical education. The higher course of Mathematics in colleges is condemned by many on this ground, while they look upon a knowledge of the facts and principles of Natural Philosophy as a *practical* matter of the greatest importance. Now there can

be very little exact and positive knowledge of Natural Philosophy without an acquaintance with the elements of the higher Mathematics. Mathematics is the key to Natural Philosophy. A seaman can use the tables of distances in a Nautical Almanac without an extensive acquaintance with Astronomy; but unless the higher Mathematics had been used to establish and verify those distances, he never could have had his Almanac at all; and unless this branch is cultivated and cherished in our higher schools of learning, it would very soon become so imperfect that it would be an evil rather than a benefit.

History is sometimes called a practical study, and placed in opposition to that of Greek and Latin. Now every one knows, who has attempted to go to the roots of any subject in Modern History even, that he cannot proceed beyond the examination of its mere alphabet without some knowledge of the Latin and Greek. The sources of the modern history of Europe are, until the last two centuries, almost entirely locked up in Latin. If we would investigate thoroughly almost any historical question, the student will find that it connects itself with the remote past, and that the knowledge he requires is bound up in the languages of antiquity. No man can test the correctness of any considerable compilation, even on English history, without this knowledge. Almost the whole history of the middle ages is to be sought in the Latin of the monkish chroniclers, and the Greek of the Byzantine historians. Besides, the separation of modern times and modern learning from what is ancient, is merely imaginary. There is no question of law, politics, political economy, diplomacy, philology, or moral and intellectual science, that does not depend on the past for its full solution. The tree blooms in the present, but the fibres from which it draws its sap and vigor, reach down to the remotest past. To the eye of the philosopher there really is no ancient time; the relations of the present are so interlocked with the past, that all that is called ancient history seems modern, and all that is called modern seems to be ancient. We cannot separate ancient from modern learning, and whatever course of education presupposes the possibility of so doing, must be inadequate and partial. The philology of the very language which we speak carries us back beyond the Parthenon or the Pyramids. The words spelled out by the child from his primer, are many of them diluvial fragments, swept down by the tides of emigration from the cradle of our race. In ancient tongues, too, have been embalmed the records of our religion. In them there are laid up, as in a precious casket, the rapt visions of the prophets and the story of Calvary. These should make them dear to a Christian's heart. Far distant be the time when a mechanical and money-making age shall banish profound science and gene-

rous learning from the schools where minds are to be trained to act upon and form the future of our Republic, and of the Church of Christ. It is easy enough for men to become sensual, and prefer material interests to those that are spiritual and intellectual, without lending them the assistance of great seats of learning. We believe that the College, like the Church, should *lead* rather than *follow* the public mind. There is a great responsibility resting on those who have the direction of educational institutions. They should inquire what the people *need*, as well as what they will most readily pay for. They require these institutions for their instruction and guidance. The time has never yet been when men were willing to pay an enriching price for sound learning.

Socrates walked the streets of Athens in poverty, while he dispensed his words of wisdom. But the Sophists, who taught not learning, but its semblance—how to make the worse appear the better reason, and sapped the foundations of society and moral obligation, became immensely rich. They taught what men were most willing to pay for, not what was really the most valuable. A political economist might then have said that Gorgias understood the age better than Socrates, for he gave his countrymen what they asked for, while the other gave them what they needed; not so, however, the moralist or the Christian.

A BEAUTIFUL THOUGHT.

CHISEL in hand stood a Sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy,
As an angel dream passed o'er him.
He carved the dream on that shapeless stone,
With many a sharp incision:
With heaven's own light the sculpture shone—
He had caught the angel vision.

Sculptors of life are we, as we stand
With our soul uncarved, before us;
Waiting the hour, when at God's command,
Our life-dream passes o'er us.
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.

Bishop Doane.

ESSEX COUNTY TEACHERS' ASSOCIATION.

THE Twenty-first Annual Meeting of this Association was held at Gloucester, Oct. 18th and 19th, 1850. Interesting lectures were delivered on a variety of educational topics, which elicited much animated discussion. The following distinguished individuals were among the lecturers: — Rev. John P. Cowles, of Ipswich; Prof. Louis Agassiz, of Harvard College; Rev. H. F. Harrington, of Lawrence; N. P. Banks, Esq., of Waltham, and S. S. Greene, Esq., of Boston.

The following resolves were adopted by the Association; on motion of Mr. Shorey of Lynn,

Resolved, That the members of this Association review with pleasure the services of Daniel P. Galloup, of Salem, as President of the Association, and they would return to him their sincere thanks for the able manner in which he has discharged his duties, assured that in leaving the honorable station he has occupied, his interest in the Association will in nowise abate.

On motion of Mr. Batchelder, of Lynn,

Resolved, That the editors and proprietors of newspapers who have given and may give notices of the meetings of this Association gratuitously, be, and that they are hereby constituted Honorary Members of this Association.

The following preamble and resolutions were adopted:

Whereas, instances have frequently occurred in which teachers have absented themselves from the meetings of this Association, when the privilege of dismissing school has been granted to them for the sole purpose of attending these exercises, therefore,

Resolved, That those teachers in the County who appropriate to their private use the time granted by their employers for the purpose of attending the meetings of this Association, conduct in a manner unjust to their employers, injurious to the interests of the Association, and unworthy of themselves.

Resolved, That the foregoing resolution be offered for publication in one or more of the papers of the County, and that it be read at each of the next three meetings of the Association.

Resolved, That the thanks of the Association be presented to the gentlemen who have favored us with lectures,—to the Eastern, Essex, Lowell and Lawrence, and South Reading Branch Railroad Companies, for extra accommodations,—to the Selectmen of Gloucester for the use of the Town Hall,—to the Unitarian Church for the use of their house, and to the citizens of Gloucester generally, for the hospitalities offered us.

GEO. A. WALTON, *Rec. Sec'y.*

Lawrence, Oct. 28th, 1850.

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